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CHURCH PUBLICITY

THE MODERN WAY TO COMPEL THEM TO COME IN

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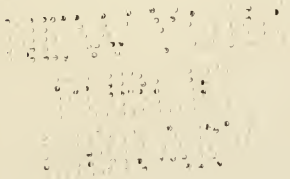
TO

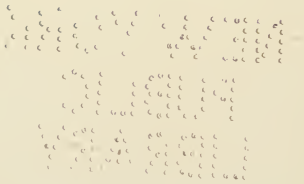
BISHOP HENRY WHITE WARREN

AND THE

REV. JAMES W. ALDERMAN, D.D.,

TO WHOM THE AUTHOR IS MOST INDEBTED FOR INSPIRATION, ADVICE, AND CORDIAL FRIENDLINESS WHEN STRENGTH FROM SUCH AID WAS VITALLY NEEDED, THIS BOOK IS DEDICATED WITH GREAT GRATITUDE.





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INTRODUCTION—WHY THIS BOOK?

HERE is a pithy poem:

Then and Now

Early to bed and early to rise
May once have made people rich, healthy, and wise;
But at present the man who would fain make his mark
Has got to keep hustling till long after dark.

Another is like it:

All things come to him who waits,
But here's a rule that's slicker—
The man who goes for what he wants
Will get it all the quicker.

And one more is: "All things come to him who hustles while he waits." The business man feels the truth of the strain and stress expressed in these words.

Some complain that church work is difficult. That is true. But so is business. It was never more so. Shall we allow commercial institutions to forge ahead while the church, with any kind of an excuse, lags behind? Jesus did not permit his cause to be buried. He drove out temple thieves, preached from a boat, and fed the five thousand so that they could comprehend further preaching in an outdoor service. The Rev. C. S. Long, D.D., says, "John the Baptist, Jesus, and Paul were even called sensationalists in their day." It is not permissible to deal in "claptrap." Under no circumstances can a church retain its name and fail to give men news from God. "Unless men are lifted out of sin, the organization is a club and not a church," says Mr. W. J. Stitt, a prominent layman of New York.

Church and Business Compared

That is true. But we dare not sit back in smug satisfaction because the blunt or kindly gospel is preached. Jesus commanded when those invited and expected did not come, "Go out and compel them to come in." The church sometimes rocks itself to sleep with affirmations of its indispensability.

That is true, but the world must be made to feel it. It is the salt, but to save it must be brought into contact with the world.

Dare we content ourselves by making excuses for the emptiness of the churches? If there is a way to fill them for the hearing of the "Word," we must search until that way is found, and work until we are spent to exhaustion in giving the way a full test. A friend, now the president of a great college, said while a much-wearied pastor: "I had rather be a beacon light for a few years than to be a tallow dip for thrice that number." Dr. Goodell, starting out for a revival at Calvary Church, New York city, purposed that success should come or "there would be a funeral in the parsonage."

Thousands of business men are shortening their lives to drive a commercial institution to success. Shall church representatives be less prodigal? Jesus might have saved himself. Ministers are the best risk for life insurance companies. Part of that is due to the simple life. But when we get the passion of our fathers it will be less true.

The Rev. George H. Combs, D.D., pastor of the splendid Christian Cathedral on Independence Avenue, Kansas City, Mo., built and backed by the noble layman, R. A. Long, has hitherto expressed himself as a marked conservative about advertising. He has, however, vision, and is open to all the best movements, and so is seeing its possibilities. Earle Pearson, advertising director of the Redpath-Horner Bureau, recently heard one of his sermons and reported him as saying: "What would you think of a business institution down town that spent as much as $350,000 on a building, stocked it with goods, manned it or womaned it with clerks, and then made an allowance of $300 a year for advertising? At that ratio the modern business house spends not less than $35,000 for advertising each year, or ten per cent. I am asking the members of this church for $5,000 to be spent each year for publicity, so that we can better use the opportunities we have."

A new mail-order house was organized in New York city at the beginning of 1913. The paid-in capital stock was $1,000,000. It took seven months to get up and print the first catalogue. That catalogue alone cost one half million dollars. The firm evidently built on a broad foundation, determined to do a large business; but publicity was vital with them.

Mr. G. C. Shane, of the firm of Shane Brothers & Wilson, millers, in Philadelphia, went to foreign lands for the purpose of getting fresh, strong material from actual experience to use in an advertising campaign for missionary money. In opening one of his little pamphlets, which he employed to advertise his own local church, he says, quoting a minister: " 'It is the devil's method; I don't believe in advertising. It is used to promote fakes and humbugs.' " Then our friend adds, commenting on the preacher: "What a good friend the devil has in that preacher! What a lot of work he saves the old boy by not allowing his church to advertise! People three blocks away do not know that church is there. We are not going to miss a good thing that is really good because the devil saw it first. We are not going to lose the power of advertising because the devil used it first. It is a method the devil uses, but it is not his." He then goes on to demonstrate how a business man can awaken people by using a few bright and strongly printed words.

The church is too much afraid of getting out of beaten paths. The devil has been allowed to preëmpt too many useful methods. Mr. Wesley would not allow musical instruments in his churches. What would we do without the aid of music now? We in our day may make an equally foolish mistake.

Objectionable Advertising

The publisher of the Financial World stated recently in an address at Philadelphia that $100,000,000 are stolen every year from people who can least afford it, through the means of fraudulent advertising. He stated, further: "Advertising is objectionable if it in any manner perpetrates a fraud upon the public, is couched in indecent language, is viciously illustrated, advertises harmful products, or is sponsored by an advertiser who is known to be unfair in his dealings with the public."

It is only recently that newspapers have begun to think of viséing their advertisements. W. C. Freeman went with the New York Mail only six years ago, with the understanding that he was not to accept any advertisements which were not absolutely correct in their statements. He has had phenomenal success, and now dozens of newspapers all over the United States follow the same rule. Mr. Freeman is as devoted to the advocacy of honesty in advertising as any minister is to his pulpit work, and his influence is now national. The New

York Tribune has just employed him to manage its advertising, and will authorize him to be literal in his interpretation of this rule. It is thought that a newspaper which prints only advertisements with exact truth in them will have unusual value to the people. Firms found in its columns will have a steady patronage of trustful patrons which no other institution can secure. No firm can now last long which does not tell the absolute truth. All successful advertising is built on the truth.

Advertising Specialists

Quite recently it was the privilege of the writer to dine at the home of the widely known advertiser O. J. Gude, to talk over the advisability of churches advertising. Mr. Freeman, Mr. Joseph Appel, the director of Mr. Wanamaker's advertising, and a number of other splendidly skilled publicists besides the host were present. Five hours of earnest discussion were carried on as to the need and advisability of church advertising, and it was not a spiritual attitude which led to the unanimous conclusion that the day was at hand for the church to push itself to the front, since men in their deepest hearts needed it.

Books on Church Advertising

J. Ritchie Patterson, one of the most successful teachers of an adult Bible class, the Epworth, in Western Avenue Methodist Church, Chicago, who is unusually trained for church publicity, writes: "I handle all the new books in the Chicago Public Library. For twenty years I have watched for light on church advertising, and have studied everything I could get hold of. A few advertising books have chapters on church advertising, but very few, and they of little value."

Lay Approval

William F. Cochran, of Baltimore, who has so gladly expended large sums of money for religious publicity, and for advertising facts in the interest of the Anti-Saloon League, writes: "I am glad to hear that you are getting up a book on the matter of church advertising. It is an uncultivated field."

The Rev. James M. Gage, of Chicopee Falls, Mass., writes (Dr. Gage is the pastor of a church in a small town who is doing a splendid publicity work): "I believe we do not have enough of the right kind of advertising for the highest success of the church."

Author's Progressive Plans

For many years the writer has made a specialty of progressive church plans—buying every book discovered and going through it. There is absolutely nothing on church advertising yet discovered except the book by Charles Stelzle on the Principles of Church Advertising. Recently the Men and Religion Campaign appointed a committee on Religious Publicity. This committee was composed almost entirely of laymen. They gave some general suggestions, but nothing very concrete. Laymen alone cannot do effective church advertising; they must be yoked with ministers.

One pastor writes, when asked why the church has neglected or refused to advertise: "Because the men who compose the official boards of most churches give only a fraction of their time to the promotion of the interests of the church as compared with the time they devote to the promotion of their business interests; hence the temporal affairs of the church have been uniformly neglected." I do not believe that is quite correct. It is true, however, that no layman can successfully advertise the church unless he gives himself to it vitally until he thoroughly understands the business. It requires a peculiar specialist to catch the spirit, find the language, and employ the methods that will win a substantial and fruitful hearing for the church.

Preparation for this Book

With this conviction growing through sixteen years' pastorate in aggressive cities, where tremendous effort was necessary to get a hearing, the writer has gathered up the courage to put out a book on church advertising. The preparation has gone on for some years. The final forms had to be worked up in the midst of multitudinous activities in a large New York city church. The output, however crude it may be, is from the heart. The conviction is intense that the church must wake up and employ publicity methods. The day was never so ripe for this work. Men are hungry for Christ. They will fall in love with him if they can be brought into a warm, brotherly, spiritual atmosphere. We must indeed "compel" them to come in.

More than one hundred and fifty ministers in all parts of the United States and in every Protestant denomination were sent a long series of questions. Many answered patiently, intelligently, and promptly. A large number, however, did not

reply at all. Others did not give answers that could be used. The replies received would alone have made a book. It was necessary, therefore, to edit carefully. The following men are quoted:

Milo Atkinson, Centennial Christian, Bloomington, Ill.
Louis F. Bausman, Methodist Episcopal, Fairton, N. J.
W. E. Biederwolf, D.D., Winona Lake, Ind.
B. A. Bowers, First Baptist, Cape May, N. J.
Thomas S. Brock, Broad Street Methodist Episcopal, Burlington, N. J.
J. Whitcomb Brougher, D.D., Temple Auditorium Bldg., Los Angeles, Cal.
E. Howard Brown, Earlham, Ia.
F. H. Brunstetter, Shamokin, Pa.
W. W. Bustard, D.D., Euclid Avenue Baptist, Cleveland, O.
E. H. Byington, D.D., West Roxbury, Mass.
John L. Cairns, Methodist Episcopal, Littleton, N. H.
Charles L. E. Cartwright, D.D., Methodist Episcopal, Pittsburgh, Pa.
W. H. Christ, Evangelical, West Bethlehem, Pa.
George Hamilton Combs, D.D., Christian, Kansas City, Mo.
Sydney Herbert Cox, D.D., Central Congregational, Philadelphia, Pa.
George Rowland Dodson, D.D., Church of the Unity, Saint Louis, Mo.
J. Stanley Durkee, South Congregational, Brockton, Mass.
George A. Duvall, D.D., Gordon, Pa.
Charles A. Eaton, D.D., Baptist, New York.
Orien W. Fifer, D.D., Grace Methodist Episcopal, Des Moines, Ia.
Maurice Penfield Fikes, D.D., Baptist, Detroit, Mich.
J. M. Gage, Methodist Episcopal, Chicopee Falls, Mass.
Fred K. Gamble, Calais, Me.
J. L. Gardiner, D.D., Methodist Episcopal, South Bend, Ind.
Charles C. Garland, Concord, N. H.
Andrew Gillies, D.D., Methodist Episcopal, Minneapolis, Minn.
R. B. Guild, D.D., Congregational, Topeka, Kan.
A. C. Hacke, Congregational, Dickinson, N. D.
E. W. Hart, D.D., Methodist Episcopal, Philadelphia, Pa.
F. W. Hart, Methodist Episcopal, Chardon, O.
George W. C. Hill, North Congregational, Saint Johnsbury, Vt.
A. R. Holderby, Moore Memorial Presbyterian, Atlanta, Ga.
Horace L. Jacobs, D.D., First Methodist Episcopal, Altoona, Pa.
Clarence O. Kimball, D.D., First Methodist Episcopal, Manhattan, Kan.
Frank B. Lane, First Baptist, Vineland, N. J.
F. R. Leach, D.D., Grace Baptist, Milwaukee, Wis.
J. W. Lee, First Methodist Episcopal, Gloucester City, N. J.
H. Addis Leeson, D.D., Ypsilanti, Mich.
Adna Wright Leonard, D.D., First Methodist Episcopal, Seattle, Wash.
M. H. Lichliter, D.D., Grace Methodist Episcopal, Baltimore, Md.
Clarence S. Long, John Chambers Memorial Presbyterian, Philadelphia, Pa.
R. S. MacArthur, D.D., Emeritus Pastor Calvary Baptist, New York.
Daniel L. Marsh, D.D., Methodist Episcopal, Sewickley, Pa.
M. A. Matthews, D.D., First Presbyterian, Seattle, Wash.
M. O. McLaughlin, D.D., United Brethren, Omaha, Neb.
M. B. McNutt, Presbyterian, Glen Ellyn, Ill.
John E. Miles, Baptist, Waverly, N. Y.

Johnston Myers, D.D., Immanuel Baptist, Chicago, Ill.
A. Hamilton Nesbitt, Methodist Episcopal, Palenville, N. Y.
Leopold A. Nies, D.D., Methodist Episcopal, Boston, Mass.
S. A. Northrup, D.D., First Baptist, Kansas City, Kan.
George W. Owen, D.D., First Congregational, Hyde Park, Mass.
Warren G. Partridge, D.D., Fifth Baptist, Troy, N. Y.
William H. Phelps, Methodist Episcopal, Battle Creek, Mich.
A. F. Ragatz, D.D., Christ Methodist Episcopal, Denver, Colo.
William A. Rolle, Southern Presbyterian, Lafayette, La.
Henry Edward Rompel, D.D., Belvidere, Ill.
C. H. Rust, D.D., Second Baptist, Rochester, N. Y.
C. H. Ryder, D.D., Cor. Sec. American Missionary Association, New York.]
M. L. Sanders, D.D., Methodist Episcopal, Colville, Wash.
J. F. Shaw, D.D., Trinity Methodist Episcopal, Paterson, N. J.
Charles M. Sheldon, D.D., Congregational, Topeka, Kan.
Harold Paul Sloan, Methodist Episcopal, New Brunswick, N. J.
U. F. Smiley, D.D., Second Presbyterian, Camden, N. J.
C. J. Stacy, Presbyterian, Elberton, Ga.
Allen A. Stockdale, D.D., Union Congregational, Boston, Mass.
N. W. Stroup, D.D., Dist. Supt., Methodist Episcopal, Cleveland, O.
A. B. Taylor, Methodist Episcopal, North Cohocton, N. Y.
Worth M. Tippy, D.D., Epworth Methodist Episcopal, Cleveland, O.
W. R. Ward, Presbyterian, Mount Gilead, O.
Robert Watson, D.D., Presbyterian, Cincinnati, O.
D. E. Weigle, D.D., Pastor of Messiah Lutheran, Philadelphia, Pa.
Herbert J. White, D.D., First Baptist, Hartford, Conn.
C. H. Woolston, D.D., Baptist, Philadelphia, Pa.
Thomas J. J. Wright, Trinity Methodist Episcopal, Millville, N. J.
L. M. Zimmerman, D.D., Lutheran, Baltimore, Md.

The following laymen also replied to the same questions or a different list:

H. M. Blossom, President, Insurance Agency Company, Saint Louis, Mo.
Edward Crusselle, of Atlanta, Ga.
William R. Gardiner, of Fenton & Gardiner, Advertisers, 286 Fifth Avenue, New York.
W. R. Hotchkin, Advertising Director, Gimbel Brothers, New York.
W. H. Johns, Vice-President, George Batten Company, Advertisers, 381 Fourth Avenue, New York.
Burt E. Lyon, Troy, N. Y.
Walter W. Manning, Advertising Manager, McClure Publishing Company, New York.
Harold Spencer, Chairman Publicity Committee, First Baptist Church, Hartford, Conn.
T. B. Spencer, Advertising Director of the New York Sun.
H. L. Towle, of Philadelphia, Pa., Chairman of the Publicity Committee of his church.
Louis Wiley, General Manager of the New York Times.

Whenever these men are quoted in the body of the book the name alone will be given, so that if the reader wants to de-

termine the denomination to which any one of them belongs or in what town he is located, this list, presented in alphabetical order, can be consulted.

The Cry for Help

The universal cry of these men is for help in church advertising. Most of them declare that churches are too much impoverished to undertake publicity work. Many lack the tact, directness, and human flavor, in advertising, that will command a hearing and bring results. Some "ad" writing school will get a reputation and do untold good when it puts on an exclusive department for religious publicity. A bright and aggressive minister, recently employed by a large group of prominent churches to devise and perfect church efficiency, admitted to the writer after an interview that he had never before realized the value of church advertising.

Possible in all Kinds of Churches

It will be immediately objected that a country church or one in a small town cannot use publicity methods. Do not be deceived. That is not a fact. They can employ them more effectively than the city because the country is not so completely smothered with them. The Rev. A. Hamilton Nesbitt at Palenville, N. Y., a town of six hundred population, sent me a dozen varieties of effective printing used to wake up that small town and build up his church. Here are some of them:

A big poster sheet the size of a newspaper with the headline large, "A Homelike Church." At the bottom, a blank space on which could be painted by hand the topics for Sunday.

A big bill advertising an excursion at a special rate, run for the privilege of the whole town, from Palenville to the river and then up the river to Kingston Point and back.

A bill giving full particulars about a remarkable bazaar to be held.

A window card of striking form telling of the regular services in the church.

A window card giving the rules of the Men's Club, which had been organized in a vacant store, which was turned into a club room.

A complete program of a concert filled with advertisements of the stores just like one put out in the city.

A complete ticket describing a trip around the world with coupons, promising that the following countries will be repre-

sented: Hill Countries of the Himalayas, In Darkest Africa, Land of the Koran, Darkest Chicago, The Land of the Incas. It was promised that these places would be reproduced by pictures, costumes, and scenery, Thursday nights, running from December 5 to April 24.

Coupon tickets used in a contest in the Sunday school. Blotters pertinent and well worded in an effort to draw people into the church. They were placed in the rooms of summer residents.

Post cards specially attractive to rural communities. Book marks giving helpful Scripture references. A calling card that had unique features about it.

There were also many others that gave strong invitations to the services. To cap it all, he issued for that little town a splendid annual report of the church. The first page was "In Memoriam" to the members of the church who had passed away.

The Rev. George A. Duvall, of Gordon, Pa., a town of twelve hundred inhabitants, has exhibited similar energy with equal success.

The Rev. T. B. Young, at Red Hook, N. Y., a town of one thousand people, put new life into his church and community by adopting his own publicity methods in the same spirit.

Dozens of instances might be noted, for many of the pastors who have furnished copy to appear in the book are located in the smaller towns. Let no one turn away from reading this book, thinking it is directed to city churches. It is prepared with the conviction that all kinds of churches can use publicity for the glory of God.

A Personal Experience

A personal word may not be amiss. Appointed pastor of beautiful Grace Church, Denver, where some of the strongest preachers in Methodism had failed to secure a Sunday night audience, new methods seemed imperative. After trying other more conservative methods more than three years, "The Happy Sunday Evening," with strong publicity features, was evolved. Details of the publicity campaign inaugurated and carried out cannot here be given and proper modesty observed, but suffice it to say that two thousand people were received into the church, and there was never a Sunday night when empty seats were available.

Three years ago, with a clear understanding on the part of the splendid business men who compose the officiary of Grace Methodist Episcopal Church, New York city, the writer came on as pastor. The same methods employed in Denver could not be immediately installed. Gradually they were inaugurated, and to a man the officials have stood by and believed in the plan. Over one thousand new members have been added, and an audience which had averaged two hundred now runs over one thousand regularly. Nearly two million pieces of advertising matter have been put out, including every kind that could be discovered which was within the range of the meager financial resources which every church faces. These experiences have deepened the conviction concerning the power of publicity.

These facts need emphasis.

Important Facts

First. The pastor or the church will find the money for some vital publicity work if they will look for it. Scores of business men believe in it. A normal audience will respond with a special offering. The writer's official board gives him one Sunday night's loose collection a month. This has grown to large dimensions and is always augmented by special appeals to those who believe in publicity work. Outsiders who are not affiliated with your church, or even any church, will aid in this new method of attracting an audience.

Second. Every kind of a town and community will respond to publicity work. A better opportunity is open in the small towns than in the city. It is foolish and dangerous to shift responsibility by the declaration that such methods as are found in this book will fit only the city. They have been tried in every kind of a community and worked remarkable results without exception.

Third. The ordinary pastor who will follow lines of training that are open to him can write telling copy. He should read a few good books, watch display advertising in the daily papers and magazines, and study the effect of the printed matter he does get out upon the people themselves. His mental training and his ability to preach to the masses equip him so that if he will put himself at it he can be an effective advertiser.

Fourth. Any preacher will be made over if he secures an audience. A company of laymen who are not church attendants

and are acquainted with the modern methods of approved advertisement, suggested that a "Blue List" of preachers should be arranged. That is not necessary. Many known cases could be cited where men were inspired, thrilled, made young, turned into effective preachers by being given a large and popular audience. There are exceptions, but when laymen discover such a case, changes can easily be arranged.

Fifth. There was never a time when laymen of vision and consecration were so eager to help in this campaign. The Baltimore News, with the aid of one or two laymen, inaugurated a half-page and page display advertisement for the general religious life of the city. This was immediately followed by another group of laymen who did the same work in Philadelphia. Then groups of men in Chattanooga and other cities took it up. Strong laymen all over the country are waiting for leadership in this particular direction. The minister must be the religious leader always. Laymen are too busy. They are not trained along specialist lines.

Sixth. The pastor need not write the copy, but he should direct the campaign as he directs every other campaign in the church which is to eventually strengthen his particular branch of the kingdom of God. He must not be afraid of criticism; he must be willing to take responsibility. He must forget the past successes or failures, and push toward the prize of his high calling. Scores and scores are doing that. Hundreds more are ready to go forward.

Shall we not pray together that the messages which are collected and the material which has been cemented together in this book may help bring others into the campaign? The writer would not dare spend his time and strength at this task if he did not believe that it was to result in advancing the kingdom of God.

CHAPTER I

Why Should Churches Advertise?

Arthur Brisbane, in a page editorial concerning advertising, says:

Advertising is Ancient

> Very old, indeed, is advertising. The rainbow in the clouds, according to Scripture, was one of the early advertisements. It promised that men should not be destroyed with a Flood again. In that advertisement, brilliant in color, magnificent in size, Supreme Power announced the fact that that particular Flood was to be the last Flood.

The oldest advertisement in existence is preserved in the British Museum. It is a published reward for a fleeing slave and is on papyrus over 3,000 years old. The first advertising circular issued in modern times was entitled Packwood's Whim, and appeared in 1796. The first advertising illustration or picture is still remembered by some. It represented a Hessian boot so thoroughly polished by a certain kind of shoe blacking that its top could be satisfactorily used for a mirror. The first food advertisement appeared in 1870.

Soon after Mr. Bonner had started the New York Ledger he one day walked over to the Herald office, with the line: "Read Mrs. Southworth's new story in the Ledger." He was a poor scribe and had written on it "One line." The management read it wrong and thought it said "One page." This statement, therefore, filled a whole page. When Mr. Bonner saw it he was panic-stricken and tried to stop it, for he did not have money enough to pay for it. But, fortunately, that could not be done. Immediately two editions of the Ledger were exhausted, and soon its financial success was assured. He soon became, for his day, the world's greatest advertiser, spending as much as $27,000 a week.

A Profitable Error

In 1856 P. T. Barnum offered to become the manager of an advertising agency if guaranteed a salary of $1,000 a year. His proposition was refused and so he went into business for himself. To-day there are many advertising writers who are paid as much as $20,000 annually.

Barnum's Offer

According to Mr. Houston, John Wanamaker took in $24.75 the first day he was in business. He immediately took $24 of it to the newspaper and bought advertising space. He now spends probably close to $1,000,000 a year for advertising. Herbert N. Casson has calculated that at the present time $2,000,000 a day, or 4 tons of gold, is spent in advertising by various concerns.

Wanamaker's Start

It will be seen from the foregoing that the advertising business is a new industry, and it is, therefore, not to be wondered at that the church has not taken it up. Quacks and fakirs quickly take hold of a new thing that turns the money immediately. The church is the most conservative organization on earth. Lincoln was heartbroken when he found that twenty of the twenty-three ministers in Springfield were opposed to his candidacy for President. But while the church moves slowly it always moves certainly. When it does take up the work of publicity the world can be assured that there will be a message back of it and a power that will drive that message home to the hearts of the people.

The Church Conservative

Mr. Gude, at the dinner described before, emphasized the fact that the church has always advertised, since every steeple not only marks the institution as such, but gradually lifts the eye toward the sky and reminds folks of the God whom they are to worship. The "conference" of advertisers agreed that nothing could endure which did not have truth as its basis. That made all advertising vital and permanent. Since this was true, the church, having all truth, or the measuring rod for all truth, should push its cause into the minds of the people. No institution has as great a right, the members of the "conference" concluded, since it was so certain of its ground.

Mr. Gardiner, of Fenton & Gardiner, expert advertising agent, gives in a letter a very clear analysis. It is as follows:

The bell in the steeple sufficed on those old Sunday mornings, when life was simpler and men's minds were less distracted by brain-fagging business competition for six days, and a belief that the seventh should be devoted to physical upbuilding rather than a readjustment of spiritual ideals. The old church bell was a powerful advertisement, recalling to men's minds the inevitable moment when the body and the soul should dissolve their brief partnership. It also spoke of friendly fellowship.

The Bell an Early Publicist

The church has lost ground because its summons has been drowned out, because the invitation of the golf-links has been most temptingly put forth in beautiful, well-kept broad acres, whose grass-covered fair greens seem, to the careless thinker, God-given and consoling, rather than presenting only a continuance of the strife of the week. It has lost ground because the automobile and motor boat manufacturer have profited by the power of advertising to its fullest degree.

The church should advertise because advertising, intelligently presented, offers the readiest and perhaps the only method of getting its neglected case before the public—it offers the only substitute for the old church bell; and because every man who plays golf or motors on Sunday, to the neglect of his church, returns at eventide with the great question in his heart of whether God is offended by his neglect. Your advertisement will answer that question.

Important Opinions

Henry L. Stoddard, the owner of the New York Evening Mail, says:

It should advertise to reach and interest more people than the present manner of appeal does. It should give a plain and direct statement of what a man will hear there to inform and inspire him.

Mr. I. B. Spencer, the advertising director of the New York Sun, answers:

To awaken the dying spirit of religion in the minds of those who give more attention to getting money than to the salvation of their souls—to appeal to the very young women—the future guardians of the home.

Mr. W. W. Manning of the McClure Publications, Inc.:

The church should tell to everyone who wishes to lead a decent life of the power of religion to guide their head and strengthen their heart in the great crises of life. I think the church has neglected or refused to advertise because they thought, that it was below their dignity; that all people should know what religion was, when they had not analyzed the fact that hundreds of thousands of children have been born and raised without knowing that such a thing existed even in our most populated districts.

Ten years ago the bank which would advertise caused suspicion about its solidity. Now none can do business without it,

and people are afraid of the one that does not publish its condition and facts proving its solidity. Canada last year drew one hundred thousand families away from the United States by advertising its farm lands. Russia has just employed an American expert to advertise its resources, as its competitor and former enemy, Japan, has been doing.

Important Illustrations

The Bell Telephone Company is an independent corporation in New York. It has, however, advertised until one is looked upon as being decidedly behind the times who does not have a telephone. Consequently, they have five hundred thousand instruments in use, or an average of one to every ten people in the great city. Mr. J. B. Ellsworth, their advertising director for the United States, declares that publicity has relieved the company, as well as many other corporations, of much popular hate by showing that they have no secrets from the people.

Dr. Wentworth, of Corona, Cal., wrote recently that it took $200,000 in advertising to double the sales of oranges in the Middle States, but they were thus kept before the people, and it paid.

Poland Spring water first exhibited its beneficial qualities on stock which drank it when turned into the pasture. The alert eldest son immediately had the water analyzed and, using his power of publicity, turned the spring into a money mine.

Thomas Lipton started with $500 capital. With $250 he adorned three white pigs with pink ribbons and put on them a sign, "We are going to Lipton's pink tea." They were driven through the streets. This and other publicity exhausted one half his capital, but in a few hours his stock was sold and he had money for new stock. Thus he began his great business.

The White Pine Lumber Mills combined on an advertising campaign. As a result they turned people away from building houses with bricks back to wood, and soon their mills, which had largely been idle, were running night and day.

John Cotton Dana, librarian at Newark, has advertised the facilities of his institution and publicly declared the institution as open to inquirers. This advertising has greatly increased the number of readers, as well as those using its facilities.

Bakeries have combined to publish the fact that home-made bread was unhealthy. Inspected milk has been marked with danger signals by those who advertise pure brands which they put up.

Important Benefits

Grape juice and other non-intoxicating beverages widely advertised are greatly helping forward the cause of total abstinence.

Lloyd George carried on his campaign for the removal of the food tax by the use of placards posted everywhere.

Des Moines in two years' advertising secured ten factories and saw fourteen hundred new houses go up. Duluth, Minn., found a new method of attracting population by studying and teaching gardening and farm trucking until it has become noted for that, and has thus greatly increased the population as well as the happiness of those who live there. The Chamber of Commerce managed it.

The National Anti-Tuberculosis Society, according to Mr. Houston, in 1912 raised $19,000,000 as a result of their publicity campaign. They spent over $2,250,000 simply in warning and in a publication of facts to draw in money. Because of this wide expenditure their income increased in 1912 over 1911 twenty-nine per cent.

If these things which are to add to the happiness, the liberty, the health, and the usefulness of the population, increase their power by publicity, what reason is there that the church may not do the same? We are to publish the gospel—the gospel is to make men happy. Everything that increases man's happiness in a genuine way aids in carrying out the purpose of the gospel. If the gospel is requisite to make people happy, we must as certainly compel them to recognize that fact as we compel them to recognize the fact that they must use good milk, breathe right air, live in the best towns, and give their money to the needy.

Mr. H. S. Houston, of Doubleday, Page & Co., in the splendid address given at the advertisers' convention at Dallas a year ago, uses a fine illustration of the fact that the church has brought liberty to mankind through a form of advertising that was effective in its day. He tells of a visit to the Strassburg Cathedral, where he saw the chain that once held fast one of the few Bibles in existence. He remarks, "At that time there were robber barons on the Rhine, and the Dark Ages held Europe."

Publishing Glad Tidings

He then lifted his eyes across the street and saw the place where the Gutenberg Press originated, and remembered that when this Bible was unchained, was printed and scattered abroad, liberty came to the world through the light and righteousness of the published Word.

"Sensational?"

The laymen are more ready to advertise than the minister. Many of the latter are afraid of being called "sensational." They are not cowardly in this fear, but simply imagine that it will weaken their "thrust," and thus render them ineffective preachers of the gospel.

Some Ancient Publicists

Jesus made the masses hear him. He did things that attracted attention. He did not do them to demonstrate his own power. He employed them as a method of gathering folks to whom he could preach the gospel. He used a boat as a pulpit and he employed a whip to drive out the thieves from the temple, and so set the people to talking about him. Paul sang in prison and preached in the prisoner's box. He appealed to Cæsar when his funds ran out, so that he could be sent down to Rome and preach there, and while there went about the streets, chained to a soldier, preaching to people. He went to the seaside, where the people gathered, to deliver his message. He wrote letters with his own hand. Some think the "thorn in the flesh" was a crippled sight, for in one instance he says, "See how large a letter I have written" (meaning large letters).

Luther did not hide his candle under a bushel when he nailed up his ninety-five Theses and again and again publicly condemned the organized corrupt Roman Church and proclaimed the truth as he saw it in the ears of all the world.

John Wesley was a superb publicist. He preached on his father's tombstone, went into the midst of howling mobs, where thousands were gathered, and proclaimed the truth, hired an old foundry and turned it into a church, peddled books on medicine, and published his sermons to be scattered broadcast at cost.

Some Modern Publicists

General Booth was driven out of three Methodist denominations because he was determined to have people know that he had a saving gospel. He spoke to a mere handful until he went through the streets carrying a placard declaring that a converted drunkard, a reclaimed gambler, and a saved outcast woman would tell how the Lord's power cleansed and made new people of them. That drew the crowd,

Gipsy Smith tells in his Life how that he held meetings in a large Salvation Army building with forty or fifty present, until he hired a band, employed signs, and gathered the crowd, and then he had scores of conversions.

Henry Ward Beecher was one of the best publicists of his day. He made himself felt and heard everywhere by one method or another.

D. L. Moody coveted the coöperation of the newspapers and sent them "copy" gladly.

"Billy" Sunday would have cut off nine tenths of his usefulness if he did not know how to secure wide publicity for his work.

J. Wilbur Chapman, in his great Boston campaign, the most remarkable evangelistic revival in ten years in its results, had his brother with him, who had been trained as an expert advertising man, to handle every bit of the publicity work. Thousands of dollars were spent in keeping people informed concerning the meetings and endeavoring to draw them in.

Rev. John F. Carson, D.D., the ex-moderator of the General Assembly of the Presbyterian Church, recently said in an interview:

> There are legitimate methods of publicity which the church may employ. The church that would adapt its ministry to the conditions of the age must avail itself of the services of the daily press. In urging this I am thoroughly loyal to the general method of Christ and his disciples. This was their method: They always employed the best ways known to their age for gaining publicity for their message. Had the *newspaper been in existence, they would have used it.*

Charles Stelzle, widely known, said in a newspaper interview in New York, some months ago:

> The supreme duty of the modern church is to get new business. The church must realize that it is in exactly the same position as any other solicitor of custom, and it must advertise its goods.

Sacrifice Modesty

On a recent Sunday evening, close together, spoke two men. The one had a little handful and the other had a packed house. Strange to say, it was the inferior man who spoke to the crowd. He had advertised widely. There is no manner of question but that the minister who advertises will get an unenviable notoriety. That is the price he pays for leadership in the Christian world. Jesus could no longer get privacy after he had declared the whole counsel of God. His plans were spoiled four times

when he endeavored to get his disciples apart for the communion hour when the transfiguration occurred. Wherever he went people broke through to hear and to touch him. No one is under sharper scrutiny than the minister of the gospel, but because of that fact he is able to make his light shine. He shows his own strength and the power of the gospel that he preaches by always patiently and gladly putting himself into the forefront, not for his own sake, but for the sake of his Lord.

As the Rev. D. E. Weigle aptly and strongly puts it, "The minister sacrifices everything else. Why not his modesty?"

The whole question of when a minister is a sensationalist in a right sense and when in a wrong sense is discussed under the chapter "The Minister Who Advertises."

An editorial in an influential daily well said recently, "The advertising man is the clerk that speaks to the hundreds and thousands of your customers who read his words."

Newspaper Power

What a power, then, the newspaper man holds! For example, who can estimate the influence of the Hearst papers and magazines? Shall we not as ministers covet the privilege of knowing the newspaper man and securing, as far as possible, his coöperation. In so doing we may help some who need us most.

The Paulist Fathers, as is well known, undertake to secure converts from Protestantism. Roman Catholics have many times told the writer that it was absolutely unnecessary for them to advertise, since their churches were always packed full. The Paulist Fathers, however, recently put out thousands of cards for their "revival" meetings in New York city. These cards were striking and bound to draw people in. Here are some of the subjects named: "The Attitude of the Catholic Church toward the Bible," "The Pope, His Authority and Infallibility," "A Merciful God and an Eternal Hell," "Marriage and Divorce," "Why I *am* a Catholic." It will be seen that these subjects appeal strongly to human interest and will pull in the curious.

Roman Catholics Advertise

Cardinal Prince Hohenlohe told James Creelman after his interview with Leo XIII some years ago that the only danger in the Pope remaining closed in the Vatican was that the people would forget him. "Methods must be employed," he said, "to have him discussed."

Our Christian Science friends also insist that they do not advertise. Is there any organization that gets into the daily papers as much as they do? No one can quite understand how they secure nearly half pages for complete publication of sermons. They own a daily paper and see to it that it wears the name "Christian Science Monitor." They issue countless pamphlets and have a monopoly on the copyright. They send lecturers all over the country and do not hide the fact when they arrive. They issue exclusive invitations, thus making one believe that he is a privileged person.

Christian Science Methods

Even China has caught the knack of advertising. Here is the copy from an interesting card circulated widely in Canton, when Dr. John R. Mott spoke there:

Even in China

Greatest speaker modern times; President World Student Federation; General Secretary International Y. M. C. A.; Master of Arts, America; Doctor of Laws, England; F. R. G. S., (character used very choice, signifying virtue and greatness.) Second day, second month, second year of the republic. Seven-thirty P. M. at theater on the eastern Bund. Dr. Mott has condescended to make an address at our request. We shall give him a hearty welcome. "He will come in state." Please show your tickets when you come. Disperse after the meeting. Women and children excluded. Under the auspices of the Canton Y. M. C. A.

It Brings Success

The Rev. H. E. Rompel, D.D., writes of a revival campaign in a small town:

I put signs on the sides of delivery wagons. I had a big sign for the church. In the newspaper, I had the top strip above the name of the paper and then some locals each week. I got out a few dodgers about 6x9 to announce specials and I had a postal card throughout the thirty-day campaign. This meeting got away from me and ran for ten weeks instead of for thirty days. We turned away people every night for lack of room.

The Rev. D. E. Weigle, D.D., pastor of a Lutheran church in Philadelphia, writes me:

We inaugurated a vigorous publicity campaign a few months ago. Every possible method we could secure was employed. As a result the Sunday night service was increased from seventy to an average of five hundred. We have drawn in the unchurched and at Easter took in sixty new members. The Sunday school doubled in one year. But this is just the beginning. We are going to advertise more vigorously than ever.

A group of laymen in the First Baptist Church of Hartford found their pastor preaching to eighty people. His sermons

were strong, human, attractive, and forceful. A little group concluded that if the people could once hear him they would come again. An Evening Service Committee was born to advertise and boost these services. The chairman of that committee writes as follows: "To-day our evening service is the biggest thing of its kind in Hartford." And this in spite of the fact that they have the same preacher who before publicity work was done spoke to eighty people.

After a ten-months publicity campaign the Calvary Presbyterian Church in Buffalo, located in a downtown neighborhood, added eighty-two members and multiplied the audience five times. The last is the most significant thing, because if people continue to come long enough to a really vital church they will later become members.

The merchants of Binghamton, N. Y., decided unanimously to buy the usual space in the daily papers on a certain Saturday. They then proposed to turn this space over to the ministerial association for church advertising. This alert organization promptly accepted. On a specified Saturday all the advertising space in the daily papers was filled up with church advertising. The following Sunday showed a thirty per cent increase in attendance.

While the writer was a pastor in Denver the secretary of the Y. M. C. A. assigned him the task of securing a men's audience for an evangelistic speaker. A series of six meetings was planned for Sunday afternoons. The old Coliseum, which seated about five thousand, and where the prize fights were usually held, was selected. A campaign for "The Man on the Street" was inaugurated. Street-car banners, window cards, newspaper advertising, and similar things were employed. Not a single announcement was sent to a pastor of a church. This would have filled up the auditorium with church people. "Secular" advertising was alone employed. On the first Sunday the building was packed, and one half of the men owned up that they had not been inside a church for years.

Some Successful Methods

Probably the first men's parade in the United States was inaugurated in Denver, when Gipsy Smith was there. The writer was the chairman of the Publicity Committee in charge of the campaign. The auditorium, seating twelve thousand people, was engaged. People in Denver do not go to church very largely. They

like the out of doors, and it *is* immensely attractive. A brisk, determined, and persistent campaign of publicity was carried on for two months before Gipsy Smith arrived in Denver. A picture post card uniquely designed and worded, was put into every house in the city. A painted placard showed his unusual face and stated crisp facts. Every known method was employed.

The Sunday parade of men was a climax to secure the attendance of men. The leading pastors, one of them an ex-national officer in his denomination, refused to march in the parade. When the "Gipsy" arrived, he said to them, "I will lead it, and expect you to stand by me." They did it promptly, and were delighted to find that there was no sensationalism about it. People stood quietly on the sides of the streets. Thousands saw the two thousand pass along the streets, going toward the religious meeting. It demonstrated how easily it could be done and how impressive the result. The effect was that immediately the idea was taken up in all sections of the country.

Four downtown pastors in Seattle planned an evangelistic campaign without the aid of an evangelist. The ministers preached on successive nights. A company of laymen organized to do publicity work. A daily paper agreed to coöperate and fill columns with news and pictures. A number of big banners were strung across the streets. The church members were solicited for the names of people in the city who were lukewarm spiritually or who had no religious life. Pertinent and personal invitations were continuously sent to this large list. Street meetings were held in automobiles in various sections of the city. Fifteen minutes before the services bombs were fired to remind people of the meetings. Skyrockets were shot off soon after that. Red lights were burned on prominent corners. A brass band was hired to march through the streets. Three hundred men, each carrying a red light, followed the band. The procession stopped on different corners while the band played and the men solicited bystanders to attend the meetings. This tremendous publicity campaign was bound to awaken the community. The churches were packed until people were turned away every night. Three thousand cards were signed exhibiting reconsecration or conversion and the churches received over five hundred members as a result of four-weeks meetings.

Facts and Suggestions

Benjamin Mickle Brown, of Chicago, makes a living as a life insurance broker, and spends much of his time and a large share of his income as the pastor of a church where he pushes unusual publicity methods. He made a striking experiment. He paid $100 for a display space in the Chicago Tribune and printed in large headings the words "God's Word," "Jesus is coming." And then came the words of the Scripture found in First Thessalonians, chapter 4, verse 13, to chapter 5, verse 11. At the bottom he announced that there were meetings every night at seven o'clock in the big tent. Afterward Mr. Brown said that two of his personal friends met him on the street and admitted that they were converted from reading that passage of Scripture on the advertising page.

Mr. Brown then made a strong appeal, through influential letters of introduction, to both Mr. Wanamaker and Mr. Rockefeller, Jr., urging them to start a publicity campaign for the advancement of the kingdom of God on earth. In his letter to Mr. Wanamaker Mr. Brown said:

> I believe there is no man in America who would more readily grasp the idea or who could more effectively lead the church in the adoption of publicity plans for advancing the interest of the kingdom.

He suggests to Mr. Rockefeller:

> At $500 a page a fifty-two weeks' campaign in a great New York daily would cost $25,000. But you would have vitally reënforced every agency for good in New York city and the idea would be copied, I firmly believe, throughout the world.

Mr. W. C. Freeman, known everywhere for his work in purifying advertising methods and in standing for righteousness as a basis for all promises made in "copy," proposed to the writer that an appeal be made to Mr. Carnegie and some other millionaires to found such a fund with a good publicity man as agent. There is no manner of question but that the greatest open door for usefulness to-day is along the line of religious publicity. With even $50,000 a year, and a good manager, every denomination in the country could be strengthened and men could be driven to thought about religion. There is absolutely no alert and strong news agency for the gathering of material which daily papers could use.

The general manager of the New York Times said to the

writer at a banquet in New York, "The churches have the best kind of news if we only knew how to get at it."

The writer knows of six young men who have been converted as the result of the phrase, "A Homelike Church." One was walking along the streets in Denver when a large painted board opposite the library caught his eye. The phrase, "A Homelike Church," stuck in his mind. He had grown wild and had gotten away from the training of his home and the religion of his youth. He was lonely and friendless though not penniless. "Homelike," he said to himself. "I wonder if I would feel like I did in the old church at home." He came in. One of the young men immediately greeted him. It happened that the church service had been dismissed, but the young man soon opened the question of personal religion, and finally brought the stranger to the pastor. In a little while he was on his knees and back in fellowship with his Lord, and sent away to be a happy and successful business man.

Converts through Advertising

While in Saint Augustine, on a little rest trip some months ago, a young man at the dining table said to the writer, "So you are Christian F. Reisner," and told me this story: "I had been in New York city many months. In the South I attended church. I got out of the habit in the metropolis. One day, three miles away from your church, I noticed a billboard advertising your services. It revived old memories and set my conscience to work. I looked up the nearest church to me and began regular attendance." This one illustration, met accidentally, leads one to conclude that there were many other similar cases.

Mr. Hotchkin, the advertising director of Gimbel Brothers, answers the question, "Why has the church neglected or refused to advertise?" as follows:

> The fact that advertising has been neglected in church work has been a tremendous loss. Unquestionably, this is because there is a very large and influential class of churchmen and laymen who consider it undignified for a church to advertise. There are other true and faithful souls who believe that the religion of Christ should be a drawing power in itself. Unfortunately, there is a third class, the greatest peril, in my mind, that exists to-day against the growth of the church, which does not want, and would not tolerate, the attendance in their various churches of the people who might be attracted by advertising.

Reasons for Neglect

A Saint Louis pastor seems to carry out the last reason

given by Mr. Hotchkin when he declares that "advertising will bring the sensation-seekers." When they do come we ought to give them the right kind of a sensation and cure them of being tramps, or else give them such strong meat that they will not come back again. The first visit gives us the chance at them with the gospel.

Objectionable "Copy"

The following bill, claimed by Mr. Hubbard, in The Fra, to have been posted in a Western city, is disgustingly cheap and undignified, though it tried to be exceedingly pious. The name of the church is omitted, so that it cannot be located.

ARE YOU GOING?

WHICH ROUTE WILL YOU GO?

Great Salvation Route

FROM

Earth to Heaven

Scenery Unsurpassed

via

Mt. Calvary, The River of Life, Paradise Garden, Mountains of Hope, Tablelands of Great Joy, The Plains of Infinite Peace, Passing the Valley of

THE SHADOW OF DEATH BY DAYLIGHT

Reaching the Grand Central Depot of the Universe of the City of God, Without Change of Cars

DEPOT: Corner Repentance and Faith Avenues. All Cars First-Class.

FARE: THE BLOOD OF CHRIST

No Reduced Rates.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi: 31.

Damnation Route

THE

Quick Route to Hell

Scenery Fearful through

Dismal Swamp, Murderers' Gap, Hangman's Gorge, with Specials from East Aurora and Ingersoll Park, Dime Novel Ave., Theater and Ballroom St., Rumsellers' and Drunkards' Hall, Blasphemers' Hall and Gamblers' Cafe.

Lightning train from Suicide Ave. Extra train on Sunday, All trains reaching the Valley of the Shadow of Death at MIDNIGHT

DEPOT: Head of Broadway St. of Unbelief

FARE: THY SOUL

Trains stops at Worldly Depot, where Proud, Formal Church Members Take Sleepers for Hell

"He that believeth not shall be damned."—Mark xvi: 16.

A pastor may be so dignified as to make himself ridiculous. He may walk so straight as to be only a stick. Dignity is valuable only when it stamps a coin in circulation. Real character and ability will usually safeguard us against clownishness. The man who does things and is Christly at the same time is looked up to more than the man who stands on the stool of prerogatives. Of course there must be an element of sensible dignity about the advertising. Here is a case, with names omitted, that actually occurred which illustrates the wrong kind of advertising.

On the score board of a Sunday baseball game in the West appeared the words: "If you're a fan, go to ——— Church and hear the Rev. Dr. ———— line out a few hot ones." It ought not to have been displayed at a Sunday baseball game, and the reference is too cheap for the purpose in hand. The custom of pasting Scripture texts around every place, which is more common in England than in this country, also takes away the power from the Bible's message.

Clerical and Medical "Ethics"

Mr. W. H. Johns, of the George Batten Company, answers the question as to the church's neglect of advertising, as follows:

> Probably for the same ethical feeling that governs the medical profession.

The day will probably come when even the doctor will have a dignified and forceful way of making it known in scattered regions that afflicted people can be cured, and that the untrained man in the small town may be mistaken in his diagnosis. The writer has a dear friend whose home has been forever blasted because an unskilled physician in a small country town was called in to give treatment at a critical time. If a physician has a certain remedy for some pain-giving, misery-insuring ailment, he ought to be counted unethical if he does not make it known everywhere. The day will come when the quacks will be hounded out of every community.

It is certain that thousands of men and women are in misery and are destroying themselves and the souls of others because they do not know that the brotherly Christ came to make joy abound in their hearts and homes here and now. The church has changed its emphasis and the world does not know it. There is healing for every ill, and if we are worthy successors to the

Great Physician, we must go into all the world and publish the good news to every creature.

Mr. Herbert L. Towle, of Philadelphia, strikes into a weak point when he says that frequently the church is merely pushing itself or its denomination rather than pushing forward what it is doing. The Rev. L. M. Birkhead, of Saint Louis, some weeks ago in a sermon declared that "in the future we must test a man's orthodoxy, not by what creed he accepts, but by what life he lives. There ought to be heresy of living instead of a heresy of doctrine." When the church is really lifting men and pushing the fact forward that they can lift others, then it will be perfectly ethical to use every possible bit of publicity.

One question sent to ministers was: **What objection to church advertising do you meet?** In the quotations here given it should be understood that we are not necessarily giving the personal judgment of those quoted, simply the objections they have heard.

William A. Rolle:

Objections Offered

I have not met with any serious objection worth mentioning, as I try to educate my people in the need and results of advertising.

J. L. Gardiner:

None. My Official Board heartily indorses all legitimate advertising.

Others meet the objection that it is too expensive, like the following:

Charles A. Eaton:

Its cost, compared with its results.

M. H. Lichliter:

Permanent returns to the church in membership and income not commensurate with the outlay in expense.

H. A. Leeson:

The expense. Ordinarily church boards will not venture a great deal.

A. Hamilton Nesbitt:

Some people think money thus spent might be put to a better use.

Others have to meet the objection that it secularizes religion and the church:

Milo Atkinson:

It secularizes religion.

B. A. Bowers:

It makes the church worldly.

M. P. Fikes:
Puts church on a par with commercial houses, etc.

Clarence O. Kimball:
They rest mainly on the feeling that it is a secularization of the church, an entering into competition which smacks of the commercial. And this is true. But what are you going to do about it? A condition, and not a theory, confronts us. The difficulty is not with the advertising, but with the conditions which make it necessary.

John L. Cairns:
Fills the church with a nonpaying congregation. Crowded out of one's own seat.

Others meet the charge that it is undignified:

J. Whitcomb Brougher:
That it is undignified.

E. W. Hart, Philadelphia:
"Live" advertising considered undignified for a church.

R. S. MacArthur:
Some say it reduces the church to the level of theaters and opera houses. These objections are groundless.

It is unnecessary since the gospel is itself drawing:

W. E. Biederwolf:
The biggest one is, "It is not necessary." The devil comes along with something the natural man wants, and he paints the town red to let them know he is coming. The church comes along with something the natural man don't want, and thousands of pastors seem to think a mere announcement of the project from the pulpit is quite enough.

L. F. Bausman:
It is not relying on the Holy Spirit for success.

Others object that it draws folks away from other churches and thus introduces a harmful competition:

E. H. Byington:
Tends to take people away from other churches, which is the fact to a degree, and thus introduces what is really unchristlike competition.

John E. Miles:
None—except from other ministers and other church members, where they see the crowds going to the church that advertises.

Some folks consider that it is rooted in the pastor's egotism:

E. Howard Brown:
If pastor does it himself, it is for pride and personal glory.

A. F. Ragatz:
That frequently the ad is far better than "goods delivered."

Some find it causes a shudder because new:

O. W. Fifer:

People shrink from the spectacle of church advertising because not familiar with it.

D. E. Weigle:

We did not have to do this years ago. Our fathers would not have done this.

Harold Spencer (layman):

"Let well enough alone" is common. Clyde Fitch once had one of his characters object to a new interpretation of Hades by the stage parson, and he closed his declamation by saying, "The hell that was good enough for our grandfathers is good enough for me."

Objections Considered

Let us consider some objections: "It reduces religion to a too common level." It will be a fine thing when the gospel is carried into every part of life and into all sections of the towns, villages, country, and home. Another says that "It takes away its sacredness." It is sacred only when it works on the souls of people, as yeast is good only when it makes bread rise. It is not kept sacred by isolation. Another says that "It secularizes it when we seem to put it on the basis of competition with commercial institutions." We ought, rather, to say that when we bring religion alongside of them it ought to be powerful enough to spiritualize them. The strongest usually predominates. Men must remember that they can be pious in church only when they are pious at their places of business.

Some one suggests that the church is the only institution dealing in its line, and that if people want any of its goods they know where to come. The Southern Pacific Railroad, suggests Mr. Stone in his book, is the only railroad running along the coast. Yet it advertises persistently to create business—to get the people into the desire for traveling so that they will use the line. People will not come to the church unless we show them that they need the things the church has to offer.

R. H. Macy & Co., in New York, illustrated further a point by a recent advertisement. They sell the goods manufactured by the blind and make no profit on them. They advertise as follows: "Since the burden of the blind is not their blindness but their idleness, will you help?" That one sentence has given the writer, for example, a new attitude toward blind people. Near his church is an institute for them, and constantly they are standing in front of the building in utter helplessness.

This introduced thoughtfulness which will result in sympathy and aid.

All ought to choose to attend school, but we have probationer officers, compulsory educational laws, and increasingly we are trying to hold the children by attractive methods and the tying up of their peculiar interest to subjects which they will follow gladly. Universities are employing publicity agents. Every kind of a school must advertise if it is to succeed.

Cereal firms at the Paris Exposition had colored "aunties" making pancakes. It was the first time that the natives of Europe had seen them. The cakes were given away, and thus an appetite was created which helped sell the goods. Bicycles were sent into China by American firms and presented to the people without cost so that they could learn how to use them and then lead others to want them. In the same way American farm machinery was exhibited in the public squares in all European cities until they were gradually introduced. How many foods and patents have their start in communities and even in the country by the work of "demonstrators"! As Mr. W. H. Johns, of the George Batten Company, says concerning the church, "It must advertise in order to widen its influence for good. It is its duty."

Some may complain of cost. There are a few small souls who try to figure out how much it costs to save a man, because when the year is done there have been only a certain net number added to the membership, and they distribute the expenses to those few. Do we forget that it costs to keep people saved and that every church person restrains hundreds who are outside of the church? Advertising may not bring in literal cash, but it widens the church's influence, sets hundreds to thinking and restrains many who would go deeper into sin whom we never know about. Mr. Gardiner puts the case wisely and pertinently when he says:

> I should work upon the man who needs spiritual rest and believes he needs physical relaxation—who works hard with his mind through the week, gets seven nights' sleep, and devotes Sunday to what he considers bodily relaxation, while his soul is simply crying out for the consolation he can get only in the house of Christ.

If other commodities appeal to an innate need of man with confidence, the church may certainly do so. All souls are hungry. As Mr. Gardiner further says:

Every church has the passive friendship of the public or its half-active friendship, which should render an intelligent advertising program more than ordinarily productive.

We are as certain of a response as the mother is when she gives her hungry child tasty and strengthening food. If we fellowship with our Master, he will give us the bread to distribute, in order that no one, even though there be multitudes, shall go away hungry.

A publicity committee in a certain Western town put out the following statement as display advertising in the newspaper:

WHAT PREACHERS DO FOR US.

BY ARTEMUS WARD (Charles F. Browne)—1834-1867.

SHOW me a place where there isn't any meetin'-houses and where preachers is never seen, and I'll show you a place where old hats air stuffed into broken winders, where the children air dirty and ragged, where gates have no hinges, where the wimmen air slipshod, and where maps of the devil's wild land air painted upon men's shirt-bosums with tobacco jooce! That's what I'll show you. Let us consider what the preachers do for us before we aboose 'em.

An Opportunity

Recently Mr. A. W. Shaw, who founded System, celebrated the tenth anniversary of that magazine. Twelve men, who during seven previous years had formerly been connected with the magazine, in charge of different departments, are now holding responsible positions with other firms. They wanted to show their love for Mr. Shaw in an unusual way, different from presenting him with a loving cup, a diamond ring, or some such material gift. They purchased one whole page in the Chicago Daily Tribune. They wrote a glowing tribute to the life and successful grit of Mr. Shaw in founding the magazine, System. In addition they secured the signatures of ten of the most prominent business men in Chicago expressing high appreciation of Mr. Shaw. They then declared their own indebtedness to

him for the training and spirit he had inspired in them. When the whole page was filled up with these words, they had their signatures reproduced, together with the notation of the high positions which they now held. In other words, these men bought space to give their testimony to a man who had helped them succeed in business.

What a fine thing it would be if a company of Christian men could buy a page in a "daily" frequently, and thus testify to the thousands of readers concerning the friendship of Jesus, and the happy results of companionship with him and obedience to his directions which are always flavored with love. Such a testimony would do more good than sermons by a score of preachers in pulpits that run along normally as they have been doing for the past centuries.

CHAPTER II

Does Publicity Pay?

It is sadly true that every church must hesitate over this question. The ordinary church officials will risk little until they can foresee the "way out." That is usually wise. Unwisely made church debts hamper advancement. Sometimes, however, they are a blessing: they whip up to the highest activity. But when both ends are meeting by steering close to the wind few new things will be undertaken. Especially is that true if all the other churches around are having no better success in getting an audience. One of the great blessings of a progressive church lies in the "pace" it sets. Other churches can no longer excuse poor audiences when one in the neighborhood is commanding a hearing.

It is often hard for the business man to decide what exact form of advertising brings him the largest and most permanent returns. It is more difficult for the church to know definitely what results come from publicity work. The following question was sent out to ministers: **Can you expect to increase the actual collections by as much as you expend for advertising, or are some of the results beyond computation?**

Does it Increase Collections?

Many frankly admitted that it was impossible to tell.

Milo Atkinson:
Most instances are beyond computation. We cannot tell.

F. H. Brunstetter:
Can't say. Have never given it a sufficient test.

G. H. Combs:
No reckoning.

O. W. Fifer:
I personally believe it would pay. Conservative men doubt it. I am confident that the money would be well invested. The returns are more than immediate.

Some are equally insistent that it brings in an actual increase.

J. Whitcomb Brougher:

We spend $1,200 a year for advertising, keep our church jammed with 3,000 people, get an average of $200 a Sunday in loose collections over and above all regular contributions. The $25 a week spent for advertising brings in $100 at least, so we make $75 on the proposition and have the people to preach to besides.

W. E. Biederwolf:

Pueblo, Colo., ministers opposed hiring the opera house and orchestra for one meeting on the ground of expense; this expense was assumed, and it was rather heavy, and special advertising used, and the place was packed, much to their astonishment, and the collection paid the rent, orchestra, advertising, and left them something besides.

C. S. Long:

Spent $60 on publicity in October, 1912, and received $400 in contributions and pledges in special offerings outside the regular weekly contribution.

A. W. Leonard:

Some of the results I believe to be beyond computation, although I am convinced that the loose change collections are very much larger when the church spends some money on advertising.

D. E. Weigle:

Yes, I have done it. Our loose change increased from $3 to $25.

Charles L. E. Cartwright:

Yes, every time.

George A. Duvall:

My increase has been tenfold or more of expense, and then the results are incomputable.

M. H. Lichliter:

Many of the results are beyond computation, but every special effort to advertise the church has had an appreciable effect on the collections. "It pays to advertise."

N. W. Stroup:

Would say experience would demonstrate the fact that when advertising is wisely done, it more than pays in extra collections, aside from the influence of reaching more people.

J. L. Gardiner:

The consequent increased collections pay for the advertising. Then you have the advantage of having more people to preach to without any extra expense.

L. F. Bausman:

My official men believe it actually helps in actual collections because of increased interest.

Others think that the financial consideration is unimportant.

H. L. Towle (layman):

This is putting the cart before the horse. It is useless to advertise for the mere purpose of increasing attendance. Most churches are attended as much as they deserve to be, some of them a great deal more.

Allen A. Stockdale seems to have the extreme in mind. He says:

No; if you turn one somersault, you must turn two the next time, and sooner or later you break your neck.

Harold Paul Sloan seems to fear the same thing:

I do not think that expensive advertising would pay in a medium-sized church. The people who are attracted by such methods are usually small givers.

A large number of whom the following are representatives, insist wisely that the financial returns can neither be computed nor are they of prime consideration.

George R. Dodson:

The collections and attendance are somewhat increased, but we do not think about that. We want the public to know the kind of work we are doing and the questions we discuss and not suppose we are interested in old theological controversies as much forgotten by us as witches or bows and arrows.

Edward Crusselle (layman):

I have never figured on returns in cash. If I got a new member or a convert, just one, I would consider a month's continuous advertising fruitful.

Horace L. Jacobs:

On this I cannot speak—crowds and character are outside monetary estimate.

Clarence O. Kimball:

They say in Holland that "Paint costs nothing." Of course they mean the right amount of paint. Under the same limitation it might be said that advertising costs nothing. The law of diminishing returns applies. But some results cannot be tabulated.

A. B. Taylor:

Both are true. Attendance is better; and we can never know in this world the good results of the printed sheet, many of which do good while they do not lead to church attendance.

Thomas J. J. Wright:

An advertisement, like a tract, may turn the course of some person's life. We make a mistake in measuring the results by the collection plates. They will yield returns some day to the kingdom of God.

Sydney Herbert Cox:
No, the average increase of attendance is not equaled by increased collections. But the results are beyond tabulation. Those who object to expense rarely ever examine the causes that brought a new member in.

Since the profitableness of publicity cannot be settled by the collections alone, a related question was asked:

Does it Increase Membership or Audience?

Does successful church advertising secure an audience or add to the church membership?

A number very promptly and forcefully answered in the affirmative for both, insisting that otherwise it could not be given the title "successful."

J. Whitcomb Brougher:
It certainly does. We claim the largest regular congregation in the world. Had nearly 500 additions to the church this last year.

W. E. Biederwolf:
If it did the first without the second, the preacher would only be half on to his job.

Allen A. Stockdale:
Successful advertising does—that's why it is successful.

Sydney Herbert Cox:
If it doesn't, it isn't successful advertising.

George W. C. Hill:
Probably; else how can it be called "successful" in any proper degree?

Fred K. Gamble:
Keeping the church in people's minds keeps them thinking about religion.

George A. Duvall, from his temperament, would get the members, but he only mentions the audience. He says:

It has in my work, even increasing attendance forty per cent.

A few insist that getting members does not necessarily follow from getting an audience:

Charles A. Eaton:
The former, but not necessarily the latter.

A. F. Ragatz:
It secures the audience. In a few cases it has added members.

J. F. Shaw:
It secures an audience, but in my experience adds little to the permanence of church membership.

Another small group say that membership increase is an indirect result.

Milo Atkinson:
Increases audience and doubtless indirectly adds to membership.

M. H. Lichliter:
It secures an audience certainly, but only indirectly adds to the church membership. That is brought about by more personal methods.

H. A. Leeson:
It will secure attendance and indirectly increase church membership.

A strong group emphasize the fact that a vital gospel must be preached and the individuals be followed up if results are to be secured.

Thomas S. Brock:
The people who go to church want "Good News." They get the bad news six days a week, and most people are hungry for the gospel. That never fails. Of course it should be preached in modern form.

A. W. Leonard:
It aids in securing an audience and adds to the membership in proportion to the ability of the preacher to present the gospel of Jesus Christ as the Divine Saviour from sin.

Thomas J. J. Wright:
It will do neither if unaccompanied with a gospel message and a warm religious life in the church.

E. H. Byington:
It increases the audience. Whether it increases the church membership depends on what is given the people when they come, and the way the work is followed up.

John L. Cairns:
My own experience has proven that by following the advertising with personal work, the membership has been increased one third in less than three years.

R. B. Guild:
It secures, first, the audience. Then it is up to the preacher to get them again and again until they are at work.

As the result of the backwardness of "Boards" to invest in publicity plans the pastor must, as a rule, devise some special means to secure funds. Mr. Louis Wiley, of the New York Times, does not think that pastors should experience any difficulty in securing money for the trial effort. He writes:

Securing Funds

The church can easily secure money for the trial effort if the matter is presented properly to a sensible body of business men—the successful business men who give you their active support in every movement which you inaugurate for the advancement of your work. I say, very easily, because successful business men know that the right kind of advertising is not an expense, but is an investment which yields all it costs, with a fair profit.

To find out the methods most commonly employed for securing funds, the following question was sent out to ministers: **How do you secure funds for advertising purposes?**

The vast majority get it from the regular budget by enforcing its legitimacy and necessity.

M. P. Fikes:

A part of our annual budget. It is as legitimately a part of current expenses as the pulpit or office force.

The following, among others, agree with Mr. Fikes:

Charles A. Eaton, J. Whitcomb Brougher, A. W. Leonard, Andrew Gillies, L. F. Bausman, M. H. Lichliter, Worth M. Tippy.

Another group by one means or another increase the collections enough to pay for the advertising:

E. H. Byington:

My church officers have learned that a wise advertisement always increases the collection more than the cost of the advertisement, and so they do not object to the expenditure.

Thomas S. Brock:

Depend on the increased collections, and when they run short make a special plea to the congregation for an additional offering with the understanding that it will be used to advertise. That brings the money.

John L. Cairns:

From loose collections given by the very people drawn by the advertising.

The writer has asked the official board of the two churches where he has advertised for the loose collection of the first Sunday night of the month. Dr. H. J. White's Publicity Committee receives the collection from every Sunday night.

A great many pay the whole bill out of their own pocket, some permanently or others for teaching purposes.

F. H. Brunstetter:

Principally out of my own pocket.

Fred K. Gamble:

If I cannot persuade the official board, I pay bills myself.

A. B. Taylor:

I give a tenth of my salary for religious work, and pay the expenses of my limited advertising from that fund.

George A. Duvall:

I pay a good bit of it myself.

W. H. Christ:

From church in part by convincing them of its profitableness. To do

this I personally pay for some of the advertising myself and let them see the good resulting.

John E. Miles:

First year paid it out of my own pocket. The trustees saw it paid to advertise, and put the item in the budget.

Others solicit it personally or through a committee

Frank B. Lane:

Personally solicit.

M. L. Sanders:

At first by securing coöperation of a few privately, until need is recognized by the masses. Then public collection for remainder of year. The next year a part of the regular budget.

H. L. Towle (layman):

Prefer to get private subscriptions, on the ground that money used for such work and money used for advertising this work ought to be kept separate. A dollar used properly for advertising ought to produce as much as $10 in contributions where these are solicited.

One has generous laymen:

G. R. Dodson:

It is voluntarily offered by generous laymen.

Various organizations are called on to help.

E. W. Hart, Philadelphia:

Sometimes different organizations in the church will be responsible for the advertising expenses of a campaign covering a month.

Mr. W. W. Manning, the advertising director for McClure's Company, gives the following advice as to methods of securing funds:

Some Special Methods

I think that the church members should be educated on some of the fundamentals of publicity, as I think they would like that word better than the word "advertising"; and I believe that the ladies of your church and men's club could run some entertainments for the expressed purpose of getting this money. This plan, it seems to me, is better than trying to secure a philanthropist, because people invariably appreciate what they have to work for from within or without.

The church is not a charitable institution. It is more vitally necessary than the city or State government. No patriot either neglects it or doles out gifts as to a profitless institution. It offers a chance to emphasize the love nature as the giving of tokens to dear ones at home does. It puts unselfishness on the throne and so insures largest and steadiest happiness. It sets the moral standards of the community. It fur-

nishes comfort when sorrow and death comes. It flavors all social life.

The Saturday Evening Post had a series of articles on "The Business Methods of the Church," by James H. Collins. An advertising expert, whose name it would not be fair to give here, furnished the basis for one of the stories. He is connected with a suburban church. He took charge of the finances. He made a list of all the families in town. He then put after those that attended his church a certain amount which he would ask them to subscribe, ranging from twenty-five cents to $5 a month, according to their means. He then made a list of the heads of one hundred families who did not go to any church regularly. This proportion he claimed for his church. After each name he set a certain amount. He called on one who usually gave a couple of dollars on the score of duty or charity, but this idea of contributing a certain amount struck him as odd and he claimed exemption because he did not go to church, insisting that those who went to church ought to support it. Here is the argument given by the business man:

"I never go to church, you know," he explained; "not that I have any prejudice in the matter—far from it! Let every man, woman, and child do as he or she pleases in religion, but I don't find a church necessary, and it seems to me that those who do use the church ought to support it."

"Now, see here, Mr. Smith," said the trustee. "You don't attend church on Sunday; but suppose your daughter were going to be married—where would you have the ceremony performed? Suppose there was a death in your family—would the church be necessary to you then? Your children come to our Sunday school, but you know how far their pennies and nickels go to meet expenses. It's just a question of whether the church is necessary enough to you to be continued in the community or whether you want it to shut up shop."

Smith admitted that the matter had never been put to him in that light before, and willingly paid his assessment, as did many others approached in the same way.

A special fund might well be used to advance the same kind of argument in display space and so lay the basis for a fairer, and steadier, support.

Mr. W. R. Hotchkin implies that people have not yet ex-

hibited full-hearted belief in the mission and work of the church. He says:

Money could be secured for publicity purposes if the members of your congregation believed in the religion they profess. If they will give money for apparel, entertainment, automobiles, or other less expensive luxuries, and will not consent to be taxed for a work of this sort, they are not Christians; they do not believe in a future life; they do not believe that their soul's salvation depends upon the religion they profess; they do not believe that it is part of their religious duty to go out into the world and preach the gospel. If they cannot go themselves, and cannot neglect other business to do this, it would seem that if they believed in their religion at all, they would be glad to feel that they were doing their duty by contributing a little money each week to have the newspapers do this work for them.

Hindrances in Securing Funds

The whole question of church finances is a big one. Advertising experts ofttimes forget that there are many heavy demands upon the church members, and there are very few who feel the duty strongly enough to give it regular support. They slide off responsibility by dropping in a few pennies the few times they attend. Even many church members refuse to pledge regular amounts for weekly payments.

Publicity concerning the economical use of the money contributed will do much good. If a compact statement of the wide usefulness insured by the few dollars contributed to the church could be placed commandingly before the eyes of intelligent humanity, more money would come into the treasury of the church.

When it is recalled that the average salary paid the ministers in the United States is under $700, while most of them are college or university graduates who could in other occupations make three or four times that salary, other men begin to see the spirit of sacrifice and become anxious to match it as far as possible. It is no longer true that God will expect more of the minister than he will of the professing Christian, or even the one who owns to being a decent human being with a belief in God as his Father. What more intrinsic right has the layman to an automobile than his pastor? If both are working hard and for the ultimate purpose of uplifting humanity, should they not both have aids to happiness and rest? The whole question of church support hinges on an answer to questions of this kind. If the church is a fifth wheel to a wagon, of course the pastor is a useless appendage to civilization and must take merely what happens to come in. We must, there-

fore, convince the world that the church is actually creating a tremendous amount of happiness that would otherwise not be possible.

Much of its charity work must be covered up, both for the sake of those who are helped and to ward off professional beggars. To break the sense of self-respect of one aided by publishing the fact is to help make him a permanent pauper. The writer knows a church that spends $1,500 a year for helping the poor and sick and hungry, besides sending hundreds of children away for the summer, and dares not publish the fact because the church would be thronged with those who make it their business to "work" such institutions.

Facts That Will Help

Every church is constantly putting heart into discouraged people, and thus saving them from becoming burdens on the community by arousing them to self-help. The church goes into sorrow-smitten places and turns the affliction into a feeder of character that builds instead of destroys citizenship. The minister is called when homes are about to be rent by dissension. Again and again the church cheats the divorce courts by bringing both sides of the house to compromise and to clean up the bad living that caused the trouble. Scores of homes would be utterly wrecked if it were not for the religion that the church brings in and for the arbitration work of the clergymen or of trusted Christian friends. The church teaches the children religion, and so lays the basis for character when parents and adults neglect it. The church stands for moral laws as a solid body. It has saved New York State from being afflicted with the legalized soul-destroying disease of race-track gambling as carried on in pool-selling. It has backed the Anti-Saloon League until one half of the population of this country are in dry territory. It has gone with the gospel of hope to prisons and transformed lawbreakers into nation helpers. It has cradled, taught, and built the great leaders in the history of modern civilization.

The church holds out the goal of a better day, never permitting men to stand still in satisfaction. It defends the weak and warns the strong concerning a judgment when use of talent must be accounted for.

People have forgotten these facts, and publicity methods should be employed to remind them, so that they will support the church gladly and certainly. We must, therefore, cease

using the word "beg" in raising money for religious institutions. We ought to refuse many gifts that are proffered in the name of charity when given to the church in its original organization. We have a right to lay on the hearts of men who do not regularly support the institution that they cannot merit the name good citizens and refuse to do so.

These facts may be pushed forward prominently in the pulpit, in the newspapers, and by other forms of publicity, and thus money will be secured more easily for larger usefulness by the church.

A good representative Finance Committee, noted for unselfish devotion to the church and for careful business methods, will give strength to all money-getting campaigns. The pledge card employed is quite important. Here is one which the writer has used:

WEEKLY OFFERING PLEDGE

FOR THE SUPPORT OF CHRIST'S GOSPEL

GRACE METHODIST EPISCOPAL CHURCH

WEST 104TH STREET NEW YORK CITY

"Upon the first day of the week let every one of you lay by him in store as God has prospered him."
—I Cor. 16:2

I will pay $----------per week toward the current expenses of Grace Church, taking this opportunity of showing my gratitude to God and of working with Him for the world's uplift through the medium of His body, the Church

Name----------

No.---------- Address----------

This subscription is to continue as long as I am a member of Grace Church. If the Lord prospers me, I will increase my subscription later. If reverses come and I am compelled to diminish it, I will notify the Financial Secretary.

A Presbyterian church at Richmond Hill, L. I., found itself facing a deficit, and purchased space in three local papers to declare its dilemma. It gave a detailed statement of income and expenditure and urged the community to come out on the

following Sunday morning prepared to contribute by cash or pledges. The first Sunday brought in $702.25 of the $1,000 asked, and the remainder was soon received. This frank putting of a situation is certain to tell.

No official board should have secrets. No individual or committee has a right to make contracts that cannot be openly known. Frequent, clear-cut statements of income and expenditure should be made to the whole congregation. The community, when apprised of the money required and the methods used in expending it, will be more than glad to proffer help.

Successful Plans

The Rev. I. M. Schaeffer, of Ashland, Pa., suggests a table that paves the way for high-class giving and pledging. The plea, in this plan, is for each member to contribute so much time a week for the advancement of the kingdom. In Korea a plan like this was worked for the native converts, and at a certain period, by thus arranging things, they personally approached every individual in the kingdom and invited him to become a Christian. Mr. Schaeffer's plan is to have folks contribute the money equivalent of their time to the support of the church. This enables the minister to represent them in that "time." He has worked out this table. Calculating labor at nine hours a day, on a salary of $3.60 per day the income would be forty cents an hour. If, then, he gave but one hour a week for the advancement of the kingdom of God, he would contribute forty cents. If he earned but twenty cents an hour, or $1.80 a day, he would, if giving one hour a week, contribute twenty cents a week. This table published helped people to see that they can, if really in love with their church, contribute one or two hours a week income for the support of the church. Here is the table together with Mr. Schaeffer's comment as printed on his pledge card:

	1 hr.	½ hr.	¼ hr.		
$3.60 per day	$0.40	$0.20	$0.10	7½m.,	$0.05
3.00 per day	.33	.17	.08	10 m.,	.06
2.70 per day	.30	.15	.07½	10 m.,	.05
1.80 per day	.20	.10	.05		

Compare your wages with the above table, then take a look at your weekly offering envelope and see how much time each week you are giving to the cause of the Christian Church. Be honest with yourself and with your God, and if you think then that you are doing your part as a member of the church, we will have nothing further to say. If you feel after such comparison that you are not doing your share in winning the world for your Master, get right with your conscience.

Rev. Robert Knapp also prepared a plan which made clear the devotion shown by the gift. Here it is:

"We take thought for things honorable, not only in the sight of the Lord, but also in the sight of men." R. V., 2 Cor. 8:21.

NO..... *STREET.....*

I Hereby Agree to Pay

A PENNY A DAY, OR MORE

For one year, beginning April 1st, for the Regular Expenses and Benevolences of the Methodist Episcopal Church, Catskill, N. Y.

15 Cents Per Day

10 Cents Per Day

5 Cents Per Day

4 Cents Per Day

3 Cents Per Day

2 Cents Per Day

1 Cent Per Day

Sign your Full Name on the above lines, according as you are willing to pay, fifteen, ten, five, four, three, two cents a day or less, and return at once to any member of the Official Board, or place it on the collection plate. GIVE STREET AND NUMBER (at the top of this card) WHERE YOU WISH THE COLLECTOR TO CALL.

Some people will think $5 large if they give it at one time, but when told that only two cents a day amounts to $7.30 a year, they will very promptly raise the promise to that much.

The First Baptist Church of Vineland, N. J., makes it mean something to belong to that church, and on a card giving the

requirements for membership, among other things demanded are the following:

The First Baptist Church expects each member to contribute regularly and systematically, as the Lord prospers him, to the work of the church.

Failure Disciplined

Failure to thus contribute for a period of six months will be made a subject for investigation.

Failure to contribute for a period of one year will be considered sufficient ground for termination of membership. Exceptions to above financial obligation shall be granted in cases deemed worthy by the Board of Deacons, either by excuse from contribution or granting an amount equivalent to at least 3 cents per week per member from the Deacons' Fund to meet said member's obligation.

A Methodist Question

Every person admitted to the Methodist Church must answer the following question:

Question: Will you contribute of your earthly substance, according to your ability, to the support of the gospel and the various benevolent enterprises of the church?

Answer: I will.

These provisions are wise; but, sad to say, many churches are afraid to give real force to them. No one gets good out of church, and, consequently, does not count much as a member until he regularly contributes.

It takes more devotion to give two cents a week gladly because it is all one can give than it does for many other folks to make larger sacrifice and give twenty-five cents a week. It was not easy for the widow to put in her two mites. It cut into her pride to do so. She might have done like many others, not give anything at all, because she could not give more, but then she would have lost the commendation and failed to have been an example to the world, and so lost the blessing. People must be made to see that it is a duty to take up the cross of giving a "little" gladly, rather than refusing to give anything.

We ought increasingly to insist that people give a portion of their income. Many spiritually-minded leaders are convinced that everyone ought to tithe or give one tenth of the income. While that may be impossible of universal adoption, we ought to secure the pledge of the membership to set aside a certain proportion, or at least keep an intelligent account of what they do give to religious and charitable causes. That alone will sometimes enforce the fact that they do not give nearly as much as they think. The writer after a series

Tithing

of sermons on "Tithing" circulated the following pledge card, which was signed by many:

1. I believe that the Scripture teaches proportionate giving, and that one-tenth of my income is the least that I should pay to church and charitable causes.

Name ----------

Address----------

2. As a trial I will for six months systematically pay one-tenth of my income to church and charitable causes.

Name----------

Address----------

3. I agree to set aside a fixed proportion of my income for charitable and religious causes, and will keep an account of my payments to such causes.

Name----------

Address----------

GRACE METHODIST EPISCOPAL CHURCH, NEW YORK CITY

Good financial publicity work had been done by selling one hundred and fifty copies of the fascinating story which teaches tithing, called The Victory of Mary Christopher.

We must help busy men to see amounts clearly. The writer employed the plan of showing what income was necessary to pay a certain amount to the church weekly. For example, twenty-five cents a week means for the year a contribution of $13 to the church, or ten per cent on an annual income of $130. (See table, page 49.)

Self-Denial

Furnish an envelope for Self-Denial Week, into which people can place money accumulated by denying themselves, as did their Lord in his earthly journey. Passion Week is an appropriate time for such a plan. (See sample envelope, page 50.)

Stewards

Many men are beginning to feel the stewardship of wealth. One of the greatest railroad men in the world said to the writer some months ago: "The change in attitude of the men of wealth is remarkable. They no longer talk about what they own, but increasingly recognize that they are but stewards of property." That is the Chris-

NAME..... NO.....

DIRECTIONS.

Please draw a line through the amount in the left hand column which you are willing to promise as a weekly offering to the Lord for this Conference year. If none of the amounts meet with your approval, use one of the blank spaces, and insert such an amount as you see fit.

A Weekly Payment of	Means for the Year	Or 1-10th of a Yearly Income of
01	52	5 20
02	1 04	10 40
03	1 56	15 60
04	2 08	20 80
05	2 60	26 00
07—1-2	3 90	39 00
10	5 20	52 00
12—1-2	6 50	65 00
15	7 20	72 00
17—1-2	8 50	85 00
20	10 40	104 00
22—1-2	11 70	117 00
25	13 00	130 00
30	15 60	156 00
35	18 20	182 00
40	20 80	208 00
45	23 40	234 00
50	26 00	260 00
55	28 60	286 00
60	30 20	312 00
65	33 80	338 00
70	36 40	364 00
75	39 00	390 00
80	41 60	416 00
85	44 20	442 00
90	46 80	468 00
95	49 40	494 00
1 00	52 00	520 00
1 25	65 00	650 00
1 50	78 00	780 00
1 75	91 00	910 00
2 00	104 00	1040 00
2 25	117 00	1170 00
2 50	130 00	1300 00

This subscription to commence September 1st, 190.. Please return this card next Sunday at Church, or mail to J. B. Banton, 56 Railroad Building.

NAME.....

ADDRESS.....

DATE.....190.....

(Hang in plain sight)

O

PASSION WEEK

SELF DENIAL

ENVELOPE

APRIL 9 TO 16, 1911

In Memory of the Supreme Sacrifice of Jesus.

"Who loved me and gave Himself for me."—Gal. 2:20.
"For Christ also hath once suffered."—1 Pet. 3:18.
"He that spared not His own Son, but delivered Him up for us all."—Rom. 8:32.
"For I have given you an example."—John 13:15.
"Could ye not watch with me one hour?"—Mt. 26:40.

THE SUGGESTION:

Read "The Last Week" daily so that you may have a clear picture of the events. Let them picture the face of the Sacrificing Saviour. This will lead to valuable self inspection and a resulting improvement.

DENY SELF:

Pleasure, expensive clothing, excess food. Place the money thus saved in this envelope so that it may be used in advancing the Kingdom of Jesus who gave Himself. Bring the envelope with you on Easter Sunday morning. Unless otherwise specified it will be used for special work in Korea.

Grace Methodist Episcopal Church

W. 104TH ST., NEW YORK CITY

Christian Endeavor

"A HOME-LIKE CHURCH"

P. S. There is no space for a name on the envelope. Only our all-seeing Friend knows the measure of the sacrifice represented in the offering.

tian attitude. Publicity of the right sort will enforce it increasingly. A good many men, catching that truth in a practical way, have concluded that they have no right to save anything from their income. John S. Huyler, the famous candy man, was one of the most notable exponents of that policy. He seldom gave money in his own name, lest he get credit, and he counted himself only the channel through which his heavenly Father poured out treasure into needed places. It was reliably reported at the time he left this earth that his outgiving amounted to $1,000 a day, and he was not an abundantly rich man.

Mr. Hyde, the manufacturer of Mentholatum, some years ago concluded that he would save nothing outside of his living expenses, but turn it all into the Lord's treasury. He believed that the recipe which made it possible for him to manufacture this highly useful and money-making commodity came as an answer to prayer, and this helped the decision. He has been able to do limitless good, supporting workers in foreign fields and coöperating widely in the work of the Y. M. C. A. He told the writer recently: "Frequently brokers come to me urging that they have a splendid opening for investment. I reply, 'I have one much better.' 'O,' they say, 'but this pays seven per cent and eight per cent.' I again assert that mine pays much more than that and then explain that it is all invested in the King's business and brings returns a hundredfold here, and in the end life everlasting." He is one of the happiest men the earth has. No money could purchase the joy which flows into his heart and which radiates out to everyone else. He is a fine advertisement of this attitude toward money. Other men have been influenced by him. In his native town is a bank cashier who lost his only child. As a result of the affliction he too turned to the same policy and is gathering an equal amount of happiness.

Mr. T. D. Collins, the lumber man of Pennsylvania, long ago adopted a similar policy and lives simply in order that he may pour out everything he can make for the advancement of religion. He recently, for example, gave to Boston University School of Theology $100,000 to endow a chair in Missions. The benefit of such a policy is shown in the fact that all of these men have strong and spontaneous influence wherever they go, and have a winsome character of rare beauty and fragrance.

Fuel Facts

It is not sufficient to ask people to give money to different causes. Condensed statements concerning the benefits to be gathered call for finest publicity experts. Here is the reverse side of a pledge card headed, "Let the Reverse Side of this Card Speak to You Before You Write Your Name." The pledge was for benevolences. The reverse side read:

ENLARGING HARVESTS OF MONEY AND MEN

Last year the native Christians in heathen lands, working for a wage of one twentieth of that of the American laborer, increased their gifts for self-support from $1,623,000 to $2,670,000, a gain in one year of $1,047,000.

It took one hundred years—1796 to 1896—to secure the first million converts in the heathen world.

It only took twelve years—1896 to 1908—to secure the second million.

The number of conversions during the past year indicates that six years will be sufficient to win the third million.

More money means more missionaries, and more missionaries means more millions of converts.

Human Interest Stories

The Anti-Tuberculosis campaign, as before stated, raised in 1912 $19,000,000 and spent $2,200,000 in publicity work. As a result of this publicity work their income increased twenty-nine per cent. In the same way, the church should reproduce many of its human interest stories. One cannot number the hearts that are healed and the people saved even from suicide, as well as the homes that are preserved in happiness by the work of the church. It ought to be possible to put out human interest stories with assumed names or typical facts that would command the attention and support of many men who now give nothing to the organized church.

Here is one actually used that relates the facts. Dr. Durkee reproduced it with a "plate" as though it were an actual letter. People who would take it up would think some one had lost it. It was written in India ink and reproduced. The wording will be repeated here, simply to show what is possible. Very few would lay down such a piece of printing when it was on ordinary letter paper, such as a young man would use. Here is the letter:

MY DEAR FRIEND:

We had such a delightful experience a few weeks since, one so unexpected, that we determined to tell our friends all about it.

Saturday night found Jack and me held up in one of those shoe towns

of Massachusetts with nothing to do but stay over Sunday. You know how cordial folks are in our Southern sunny home and you can appreciate how we dreaded a New England Sabbath greeting.

When we read the newspaper accounts of the various church services my friend reminded me of the many window cards he had noticed announcing special services at the South Congregational Church and also of the electric sign in Cawpello, which in bright, illumined letters bids a cordial welcome. We were struck by the force of this appeal and decided to hear Dr. Durkee, of the South Congregational Church.

Sunday morning at 10:20 found us at the church. Two gentlemen met us at the upper landing and extended their hands with a glad smile, chatted a moment, inquired our names, accompanied us to the auditorium and introduced us to the chief usher, who chatted with us a moment, then introduced us to another usher and he in a friendly way led us to one of the finest sections of the church.

When we sat down Jack whispered to me: "Say, this is great! Talk about New England being cold!" I wish you could have felt the sense of worship inspired by the service. Everything blended. The sermon drove straight to the heart. The music intensified one's emotions until we should not have been surprised to see Christ of Nazareth come in to speak with us. Indeed, he seemed to come in.

Many people greeted us after the benediction, urging us to come to the Sunday School Department, see the world famous picture "Christ among the Children," and stay to the Pastor's Bible Class. From the gallery we looked down upon what seemed like a thousand children (the school numbers over 1,400).

This letter is already too long. Forgive me, but if ever you are in Brockton, Mass., over Sunday, be sure to go to the South Congregational Church, South End.

Sincerely yours,

FRED.

P. S. I inclose a picture of the church and pastor.
February fourteenth, Nineteen Twelve.

Advertisers count a human interest story that brings out their "line" the best form of publicity.

Training Children

We cannot begin too early to get the children interested in church support. The writer enforces tithing in every children's training class he teaches. Everyone is also urged to make a pledge, if it is only a penny a week.

Morris K. Jesup, who left millions to the church at his decease, attributed his liberality to the promise secured from him by a dying man of wealth who urged him to begin in early life to pay regularly to the church. Mr. Colgate, in the midst of a prayer for help while walking to New York with his bundle over his shoulder to find his first job, pledged to God that one tenth of his first money should be given to religious work. He kept that promise by laying aside ten cents of the first dollar

earned, at hard labor. Eventually, he gave away half of his income and finally all of it.

Children can create much enthusiasm for a cause. When the campaign was on in Denver for the Y. M. C. A. building fund, the writer was asked to inaugurate a movement to secure the coöperation of the boys. The following card plan was prepared. It contained spaces for ten names. On the back of it was the following:

"HOLLER FOR A DOLLAR"

Every boy who brings in ten names of boys or girls and at least a dollar from each on this card will be given a "Captain" button and have his name posted in Headquarters and published in the papers. All boy or girl givers' names will be placed in the corner stone.

You must get the money from boys or girls under 18 years of age and give to Headquarters the name and address of each one who gives, and money must accompany the names. Get canvassing cards at Headquarters, 17th and Champa Streets.

BOY BOOSTERS

Y. M. C. A. BUILDING FUND

Collector's Name----------

Address----------

AMOUNT	CONTRIBUTORS
$----------	Name---------- Address----------

WE HOLLER FOR A DOLLAR

(OVER)

Various rewards were offered and great enthusiasm aroused. Toward the last a boys' band, with as many boys following as could be secured, marched through the streets of the city, giving their yell and stopping before office buildings with a great wagon holding tin pans, while the boys and others urged people to throw dollars from the windows into the tin pans. Hundreds of dollars were gathered up in this way. The boys also brought in other hundreds. But, deeper still, they interested their parents by their campaign and by their yell, "Holler

for a Dollar," and by the badges which they wore. The publicity element was better still than the actual money which they brought in. They pleaded for the building as a requisite of their upbringing, and this struck into hearts.

The writer has found it effective to employ the young people and children in raising money. By their spirited manner they overcome obstacles, and before it is known catch the support and backing of older people. In Kansas City, Kan., a stock-selling plan was inaugurated. Children were given shares of stock to sell at ten cents. People who bought these shares then hung them up or showed them, and thus had a picture of the church before them. When the boy or girl sold ten shares he was given one share of Preferred Stock to keep and frame as a souvenir. A long list of rewards was prepared to give those who had sold the most stock or those who had sold a certain amount.

Pictorial Work

Rev. Frank H. Brunstetter prepared a striking cut to enforce the crippling power of the debt for which a campaign was on:

The First Christian Church at Atchison, Kan., had drawings made of the exterior and interior of their proposed new church. From these stereopticon views were made and thrown on the screen, so that people might see what was possible if the contributions were sufficient.

The writer reproduced the picture of a planned rebuilding and printed it on a postal card with the words: "I will give $ —— toward making this possible."

The Rev. J. W. Brougher, of the great Baptist Temple, Los Angeles, Cal., reproduces a ship on the platform of his great auditorium to secure money. It is made fourteen feet high and twenty feet long and is a miniature reproduction of a like ship in San Francisco harbor, with two mastheads and masthead lanterns with intermittent flashlights. In the body of the ship are shown the cabin, funnel, whistle, steering wheel, anchor, foghorn, the flags of all nations, including the new flag of the republic of China. The Los Angeles Tribune contained the following in regard to Dr. Brougher's plan:

> The eighth annual cruise of the good ship Glad Tidings, celebrating the 1911 Rally Day of the Temple Baptist Bible School, occurred yesterday at the Temple auditorium.
>
> The exercises took the form of the cruise of the ship carrying the apostle Paul and his associates missionaries on their last journey from Jerusalem to Rome, through the Mediterranean Sea, including the wreck of the ship and struggles of the men as described in the book of the Acts of the Apostles.
>
> The ship Glad Tidings occupied the pulpit of the church and the sailors of the craft were impersonated by members of the "Temple Men," an organization of the school, dressed as Roman soldiers and sailors.
>
> The narrative of taking ship, Paul's warning, the fourteen days' storm, the treachery of the sailors, Paul's unfaltering faith, the beaching of the ship, and the rescue of all on board was told in song and story.
>
> Lessons from the cruise were shown by Dr. Robert J. Burdette, pastor emeritus, who pointed to the unfaltering faith of the apostle Paul during the hours of distress, and urged upon his auditors the value of good cheer as an asset in their daily vocation.
>
> At the close of Dr. Burdette's remarks, the ship's chest was opened and all were given the privilege of contributing something to the support of the church missions in foreign lands, and a large fund was raised.

While this is a bit spectacular, it is very effective. Of course the daily papers gave it publicity and drew the crowd, and the crowd, when they thus saw what the money was to be used for, were moved by the enthusiasm of the occasion and gave a large sum.

Dr. Northrup employs the picture of a beautiful little girl

that would touch anybody's heart and would command attention, in his campaign for church funds. Worked into the picture itself are the words, "Mother says," and underneath the picture the words, "Don't turn down Dr. Northrup's appeal, and I say, 'Please don't.' "

It might be feasible for localities to expend a little money in the effort to draw in more to be used for regular religious publicity. The experiment would not cost much, and it would be almost certain to catch the eye of some to whom it would appeal. A central committee could be formed by all the churches, which would announce that if funds were sent in, a campaign would be inaugurated to force home the need and the value of the church as a whole. When Mr. Towle carried on his campaign, money came from every place in sums from $1 to $500. A convict in an Ohio jail sent $1.50. A judge in Illinois, a cowboy in Colorado, and a miner in Alaska were among the contributors. The convict wrote:

General Publicity Funds

I am thankful that I was sent to jail, for in prison I have learned to read and write. I used to pay all the money I had into the treasury of the devil, but now I want to give it to the treasury of the Lord. Your work for the young missionaries deserves reward, and I am sending you $1.50, all the money I have in the world.

The Rev. Charles R. Watson, the secretary of the Missionary Board in whose interest Mr. Towle worked, writes:

Criticism Silenced

The wonderful response to this advertising campaign has silenced those who at first condemned it. Their eyes have been opened to the possibilities of this magical force which can do in a few short months what pulpit appeals try in vain to accomplish. It reaches men from a new side and awakens their attention and interest in church affairs because it puts the needs of the church in business language. It is the straight talk of one business man to another. It can be regarded as an established fact that church advertising pays.

He was referring to the actual income of money. In the same way, the local churches could secure money for wider publicity if they would show the value and necessity of it. There is no question that the people will respond promptly and generously to a lucid and attractive type of publicity. They want the facts. Show them the need. Outline clearly the possible advantageous results. Make the appeal concrete and specific, and the necessary money will soon be forthcoming. The "cuts" and copy employed by Mr. Towle are interesting:

Is Christianity A Failure?

Not In India, at least!

In years past we have founded and maintained missions there, hoping good would come of it, but really knowing little of what was done with our money.

Yet our small trial investments, made at a venture, have prospered wonderfully!

The Christian population of India has more than doubled in thirty years. It is growing at the rate of 100,000 every year; in ten years from now it will pass 5,000,000.

No other religion in India has shown nearly such a rate of growth: most of them, relatively to population, are declining.

Gujranwala—pronounced Goo-jer-run-walla

TWELVE DOLLARS—

THE PRICE OF A BOY!

There are a thousand pupils in Gujranwala Mission School,—four times the number shown in this picture. It will cost only twelve dollars apiece to save them from being scattered and lost to Christian influence by the closing of the school our fathers founded forty years ago.

IS A BOY WORTH ...

At a certain New England school are two little boys whose parents went forth as missionaries several years ago. This father and mother knew, when their call came, that it meant practically a lifetime of service. Their children must either go with them, and lose the benefits of American life, or stay, and lose—perhaps for life—their parents' companionship. The parents chose the latter,—a double sacrifice; but they did not tell the children till the night before they were to start. The boys assented, without comprehending. Not till the coach came the next morning did the children realize their loss. Then with the passionate good-bye kisses they broke into wild sobbing and cries of "I can't leave you! I can't! I can't! You shan't go away, mamma!" and ran weeping after the coach till it was out of sight.

But if that parting was pitiful for the children, what must the mother's anguish have been?

Reader, if you and I were called to forsake children and friends for His Name's sake, should we obey the call?

CHAPTER III

The Minister Who Advertises

A wise man has said: "He who is over timid of criticism is like a man who fears to travel in the summer because of the flies." Some will immediately dub the minister who advertises a cheap sensationalist. A few who place his profession with that of the physician will class him as an "unethical" practitioner.

He will, in this day at least, be lifted to prominence, and woe be unto him if he does not walk circumspectly. If he is to stand the strain of eye scrutiny and gossip-searching, together with the extra work of publicity and the wider opportunity it brings, then he must be clean and consistent in life, restful and confident in faith, and sincere and noble in ideals. Nothing will expose a sham or wear down a shoddy thing more quickly than publicity.

Scrutinized and Criticized

It is delightful to live in the cloister of a small and sheltered church and ease the spur of a vital religious ambition by excuses about others' failures, or natural timidity, or personal convictions—but it is, nevertheless, fully selfish. Jesus met the multitudes and employed the methods that insured gathering them. He too enjoyed the sheltered home at Bethany and the sweet solitude of the mountains, but his Father's business would not permit him to stay there. He must be hailed as King through the public streets one day, and be jeered at as an impostor by a mob a few hours later. If any man will come after him, he must deny himself and take up his cross. And if a man is not willing to forsake father and mother, ease and home itself for him, then he had better turn back.

The minister must be a public man and give up nearly all seclusion. He becomes the people's servant. The one who advertises will find full hands—a dozen will come for help where one came before. Stones will be flung. Darts will cut

into the heart. But blessed are ye when men "say all manner of evil against you *falsely*, for my sake," said the Master.

This kind of a minister must examine himself closely and often. He will make mistakes if he retains human traits, but these errors will themselves give him touch with his fellows. He stands for a cause and not for his rights. Patience is not inconsistent with sensitiveness. He need not be ox-like to endure. A testy temper will unseat him as a leader. A weathered writer says, "The most powerful remedy against sudden starts of impatience is a sweet and amiable silence." The giant oak laughs at storms because well anchored. Why does he employ publicity? What is his purpose in pushing forward so regularly and persistently? Does he feast on mere public notice as the "society bubble" does? Has he a secret ambition to attain ecclesiastical preferment? Has he an aimless mania for the unique? He must cross examine himself mercilessly.

Self-Examination Essential

He is to be more than a "voice." Some are weakly humble. Ralph Connor's "Shock," ex-football player, who can lay out with a fist blow the thieving gambler, is more nearly a Christian than Hall Caine's spineless John Storm, who counts his love for Glory Quayle an unholy thing.

A group of most distinguished advertising experts recently, after long discussion, agreed that the minister must of necessity push himself forward for the sake of his church. He must lend himself to give the personal flavor to church publicity; that alone gives it the human color and magnetism. What would Henry Ward Beecher have done as an anti-slave advocate if he had hidden behind the name of his church? So also with Spurgeon, and Parker, and Brooks. It is the names Gunsaulus and Cadman and Hillis that draw.

As Mr. W. W. Manning, layman and advertising expert, says: "I think a minister, by the very nature of his calling, must feature his own personality. His congregation, and those whom he attracts to his service, will quickly learn whether he is interested in a broad, humanitarian effort to help others, or whether he is endeavoring to enlarge his congregation for his selfish gain. This is a simple equation in character."

So every vital preacher is a sensation creator. If he is not, then his truth falls flat. Without an emotional arousement there is no effective activity. But he is to arouse

right emotions—to create the sensation that Harriet Beecher Stowe did in crying out against slavery in Uncle Tom's Cabin, a book of fiction carrying a gospel message. The motive settles the question. As Thomas à Kempis says, "God considers rather the greatness of one's motive than the greatness of one's performances." Then Seneca adds a good admonition: "So live with men as if God saw; so talk with God as if men heard." Another adviser says, "An excellent rule is to suspect the propriety of every communication where the personal feelings or circumstances of the speaker form part of the subject."

Importance of Motive

One very important request sent out was: **Give your definition of a sensational pastor or minister.**

A Sensationalist?

This term or epithet so promptly frightens the one who is considering taking up publicity methods that no more important subject was presented. A pastor located in a small New York State town came to the writer and described the location of his church, emphasizing the fact that few of the community attended, and asked, "What can I do to get an audience?" He was answered, conservatively, "Prepare an attractive concert program by the children of your Sunday school." His eyes brightened hopefully as he admitted the possibility and advantages. But when the further word came—"and advertise it," he drew back with horror. "Why, then I will be called a sensationalist." Poor man! that giant drove him out of the promised land. Let us settle the question.

The replies evidenced the fact that the request was differently interpreted. Here is a group of replies defining the term altogether in the bad sense. A few of them, while they agree with the definition, still reveal enough animus to betray the fact that all publicity-seeking methods mark a man down. Some seem to take it for granted that a great preacher will always have a great audience, and the other kind can, by no manner, secure a hearing of size. Here is a group of peculiarly striking replies from ministers of different denominations:

Dr. Allen A. Stockdale, who is the pastor of a large Congregational church in Boston, which is always full, says:

The "sensational" minister is a cross between a paint pot and a bellows. He is himself most fooled concerning his helping of men.

Dr. D. E. Weigle, of Philadelphia, a Lutheran pastor, who

has tremendously enlarged his church by wide and varied publicity methods, declares:

One who says some ridiculous thing, so that the papers will publish it next day. A preacher last week advertised the subject, "Going Some." The dignity of the sacred gospel should never be dragged to the level of the street. We grovel in that all week and want to get above that Sunday.

Dr. Charles A. Eaton, the long-time successful pastor of a great Baptist church in New York, and formerly Mr. Rockefeller's pastor in Cleveland, says:

One who endeavors to secure quantity rather than quality in his results.

Dr. Worth M. Tippy, pastor of Epworth Memorial Methodist Church in Cleveland, one of the largest in his denomination, gives his definition as follows:

One who exploits himself; who uses unusual phrases, extravagant expletives; who denounces and crusades, and works by himself; who uses to the limit for publicity whatever he is doing, and handles coöperative efforts for the same purposes.

From an objectionable standpoint, it occurs to me that Dr. Arthur F. Ragatz, of Denver, just about describes the features which deserve the name in the worst sense of the term. He says:

One who uses sensational themes or methods for popularity's sake, and fails to clinch the truth or to present gospel truths when he has the people.

A faker is one who is always making loud promises which he cannot fulfill. The definition, therefore, of Dr. O. W. Fifer may well be considered. He writes:

One who advertises what he cannot deliver. One who puts a foolish title to a serious message. One who seeks notoriety by the use of exceptional or improbable events; and, second, one who uses coarse suggestions or slangy topics and treats them in much the same way; third, one who intrudes itself at the expense of the message.

All of the definitions are so exact and full of worth that nothing better can be done than to give many here:

Milo Atkinson:

One who seeks merely to stand in the glare of the lime-light. There are times when it is necessary for the preacher to stand thus, but such occasions are different from seeking such publicity.

E. Howard Brown:

A man who wants and seeks notoriety for himself. Says things on purpose to bring upon himself persecution or popularity.

John L. Cairns:
The man who becomes so absorbed in the message that he forgets he is delivering it for the Lord and not for his own honor and aggrandizement.

W. H. Christ:
One who seeks personal notice rather than the cause which he is engaged in.

Charles L. E. Cartwright:
One who does not preach the gospel—who takes his holy opportunity for Jean Valjean, Ben-Hur, Ten Nights in a Bar Room.

George Rowland Dodson:
By doing loud, noisy, or queer things he seeks to be talked and read about.

J. Stanley Durkee:
One who fancies that he can improve on Christ's method of preaching the gospel. Who seeks to feed his people on "wind."

George A. Duvall:
A sensational pastor is one who through lack of power, personality, or perception has to resort to crude oddities in order to get a hearing, private or public.

M. P. Fikes:
One whose themes and usual treatment thereof indicate that he is more concerned to get the crowd to the church than in getting the church into the crowd. Preaching for men, instead of for souls, for cash instead of character. Who uses the Bible only to serve as an excuse for occupying the pulpit.

R. B. Guild:
One who leads people to expect something marvelous, but who cannot deliver the goods.

F. K. Gamble:
One who had rather exploit himself than his message.

A. R. Holderby:
One who employs claptrap methods, and who plays the buffoon to secure his crowd.

F. R. Leach:
One who is in the limelight for his own glory and profit.

Clarence S. Long:
One who is satisfied with superficial and passing interest, or personal notoriety, and therefore aims his advertising to appeal to the baser impulses and to these only momentarily.

M. B. McNutt:
A sensational pastor or minister is one who caters to the morbidly emotional in man.

Daniel L. Marsh:
One who in a cheap manner discusses nonbiblical themes for the sake of notoriety.

Leopold A. Nies:
A man who announces and discusses topics before the public which are not related to religion, or religious topics, in a vulgar manner.

George W. Owen:
One who overworks the appeal to transient interest.

William H. Phelps:
A sensational minister is one who advertises boldly and continuously goods which he cannot deliver.

C. H. Ryder:
One who has little to advertise.

H. P. Sloan:
One who does things that detract from the people's sense of the majesty of God in a service.

C. J. Stacy:
One who announces "Short Cuts to Hell," "Out of the Frying Pan into the Fire," etc., as his subjects.

H. L. Towle, a layman of Philadelphia, writes:
One who employs odd or startling devices to attract attention, with nothing in his addresses or his work to justify the attention after it has been attracted.

The Rev. Dr. M. H. Lichliter has spoken a true word in this declaration about "motive":
Sensationalism is not primarily a matter of method, but of *motive;* it is to be identified, not in the preacher's sermon theme, but in his objective. A "sensational" preacher is one who seeks to attract attention to *himself.*

The Rev. W. R. Ward says:
It depends almost entirely on the *man.* Some men can do things without criticism which would be quite out of order for others.

Sam Jones could be ridiculous and still do effective work, while others who aped him cheapened both their profession and their methods. We are not to imitate but to bring out in a natural way our own personality.

Dr. Andrew Gillies gives as his definition:
One who *startles* or amuses by a departure from the conventional.

Here is a group that easily lead from the bad interpretation of the term into the good meaning of it:

Clarence O. Kimball:

A conventional preacher may be sensationally advertised, and a sensational preacher may be conventionally unadvertised.

J. W. Lee:

When a pastor descends to level of vaudeville, going beyond good taste, but never if he tries to attract in a straightforward manner.

Henry Edward Rompel:

I have never met him; but I should say he is the one who does the unnatural, the trashy—introduces the false—not the one who causes sensation. Truth will do that in many quarters.

Johnston Myers:

There are two kinds of sensationalism; one, which impresses the truth by some startling method; and the other, which advertises the man. The first is commendable always.

W. E. Biederwolf:

The man who creates a sensation—and heaven help the preacher who doesn't! We ought all to be sensational preachers. Some preachers think that to be sensational they must be slangy and vulgar. God deliver us from all such!

We must not be afraid of the term. The Rev. Charles M. Sheldon, D.D., the author of In His Steps, in his answer to the question, says: "One who creates a sensation. It may be either a good one or a bad one."

The Rev. Sydney Herbert Cox says, "One who tells the truth strikingly, as did Jesus Christ."

The minister who is worthy the name of "preacher" is thereby entitled to the term "sensational." He must be strong enough to bear the wrong interpretation and at the same time gladly enforce the right interpretation.

It is interesting, therefore, to get emphasis of the word under consideration.

Dr. M. A. Matthews, of the First Presbyterian Church, Seattle, Wash., just retired as the moderator of the General Assembly of the Presbyterian Church, and the pastor of one of the greatest churches in the world, says:

In the true sense, if a preacher preaches the whole gospel, he will create a sensation. The minister who does not preach the Bible, and does not create a sensation thereby, has no right in the pulpit.

Dr. J. Whitcomb Brougher, who succeeded "Bob" Burdette in the marvelous Baptist Tabernacle in Los Angeles, Cal., also gives a splendid reply:

One who believes that Jesus Christ is the solution of every problem

known to human experience, and therefore applies the gospel of Christ to subjects that are of vital interest to the people.

Dr. R. S. MacArthur, the president of the World Baptist Association and so long the effective pastor of Calvary Church, New York, says:

There is a sensationalism that is eminently commendable. All depends upon the motive which dominates the action and the spirit which governs the pastorate as a whole. The minister ought to avoid the melodramatic and cheap theater style of sensation.

The Rev. John E. Miles's final phrase is too often true and leads to unfair and cutting criticism:

The man that "draws the crowd," "delivers the goods," "wins the souls"—and is the envy of his brother ministers.

The Rev. A. H. Nesbitt, pastor in a small town, puts the whole truth briefly:

The pastor who tries to impress the greatest number for the greatest good.

The Rev. W. W. Bustard, D.D., says about the same thing:

The right kind of sensational minister is one who can and does create enough interest to get people to attend his church, and then says the right thing in the right way which will help them the most and bring them back again.

The Rev. Herbert J. White, D.D., tersely says:

One who has vitality enough to reach the people and shock the Pharisees.

Here are a few more definitions of the term "sensational."

E. H. Byington:

One who attracts public attention to himself by unusual and somewhat startling methods and utterances.

H. Addis Leeson:

The thing that fits a man becomingly and belongs to his temperament and method and is natural to him will save him ordinarily from sensationalism.

A. W. Leonard:

In my opinion, there are very few sensational preachers. A man may announce an interesting subject, and one that is unique, and yet preach the gospel.

S. A. Northrup:

The best definition I can give is Christ's ministry; he was always sanely and wisely sensational. There was scarcely a day in his three years' ministry that he did not perform some deed that the Pharisees called "sensational."

A. B. Taylor:

One who makes his church and the gospel he preaches so interesting and so evidently necessary that the people attend and support it.

The whole thing hinges on the sincerity and high motive of the minister. When he is utterly devoted to the purpose of having men and women introduced to the Christ as a Saviour, he may use any method that will not defeat that end.

Bourke Cockran gave at a college commencement a definition of eloquence, as "sincerity." This one word seemed to carry his whole thought. He amplified it by saying, "When one is sincere, he will use the fewest possible words, the best and cleanest illustrations, and the simplest and most direct speech."

The minister will cultivate his personality to the highest possibility. He will accumulate all the magnetism, knowledge, humanity, and heart power within his reach. He will then direct them to the end of bringing results for the kingdom in whose service he is enlisted. He will be so engrossed at this task and so devoted to his ideal of service that he will neither seek for personal aggrandizement nor strive for Czar-like power and develop a stubborn egotism. Neither will he be moved by flings that are unfounded and that would otherwise sour his heart's love and embitter his soul.

If careful examination convinces him that his motive is high, he may without any hesitation employ every bit of possible publicity, even though it pushes his name forward, as long as in the end it advances the kingdom and the church which he serves.

A minister who advertises will, of course, be criticized, but that gives good publicity if he is true-hearted. He is a poor herald if he is not. Jesus predicted it: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake." The following question was also sent out to the group of ministers: **Why is a minister criticized who undertakes to advertise his church in a modern way?**

Concerning Criticism

Here are a few of the replies in groups:

Because people have made religion too unnatural, too completely divorced from the everyday doings.

J. Whitcomb Brougher:

Because people have tried to keep business and religion divorced.

A. C. Hacke:
I think often because of the attempt to draw the line between "sacred" and "secular." "We haven't been used to it."

Charles M. Sheldon:
The church is reckoned as different from the world.

Because church people are naturally very conservative.

Sydney Herbert Cox:
Because church people who have always been church people are usually the most conservative of all classes.

C. O. Kimball:
The natural resentment of some outsiders toward all genuine religious enterprise, and the ever-present suspicion as to motive. A progressive preacher is criticized no more than a progressive politician.

S. A. Northrup:
Any minister is criticized who keeps out of the ruts and uses original ways and means to attract the outsider to Christ and the church.

C. H. Rust:
Many times because the church does not appreciate the need of change in applying old truths.

Because it spoils the spirit of worship.

Harold Paul Sloan:
It strains my own sense of the dignity of divine worship. It is an appeal to human interest, and confesses that men do not realize the supreme duty and privilege of worshiping God.

Because modern methods of advertising themselves are criticized.

Allen A. Stockdale:
For the simple reason that modern methods of advertising business have come in for severe criticism.

Because of the jealousy of other ministers.

W. E. Biederwolf:
Because of jealousy on the part of some preachers who are not "delivering the goods" themselves.

M. H. Lichliter:
He is usually criticized by men who are themselves making no effort to meet the needs of the age, and who, as a direct consequence, are compelled to face decreasing congregations.

Because a pastor frequently does foolish things when doing publicity work; it overbalances him.

O. W. Fifer:
Because it is difficult not to be a fool under great publicity.

Not awake to the most vital need of the church.

Clarence S. Long:

Perhaps the critics have never had deep religious beliefs themselves to make them believe the church has anything worth advertising.

Andrew Gillies:

Because of religious inertia and a failure to understand the scope of religion.

Henry Edward Rompel:

Cannot adapt themselves to new additions—afraid to take the initiative.

Dr. R. S. MacArthur gives a good test to use under fire. He writes:

If his ideals are lofty and his aims altruistic, he may well be indifferent to criticism.

The following interrogation was given to the pastors: **Do your best business men object to aggressive church advertising?**

Opinions of Business Men

Seventy-seven replied, and only one of this number answered with a simple "Yes." He is known as a newspaper publicist of unusual success. Only four others find opposition, and these all qualify their statement:

George Rowland Dodson:

To *aggressive* advertising, I think they object.

H. Addis Leeson:

I have not found that they are especially favorable to it. Although I expect that they see the need more readily than others.

R. S. MacArthur:

They probably would, if we advertised on billboards and in flaring newspaper notices.

E. H. Byington:

Some do, even among the men who use it most in purely business affairs in which they are interested.

Seventy-two report that their business men do not object. They, however, require efficiency, as Dr. Stockdale opines:

Not a bit—but they want it to be truly effective advertising.

If not, then we dare not hesitate as pastors to lead forward. We can by investigation convince ourselves that results are sure. It is ours then to "dare." The layman will quickly follow when we have demonstrated. Some will underwrite the trial. Hence:

Leopold A. Nies:
I am now raising $200 for winter's advertising.

If not opposed, some of them will favor a trial.

The "Board" of the First Methodist Episcopal Church, Cleveland, O., voted to spend $1,000, and appointed C. C. Robbins, of the Cleveland Crane Company, as chairman of the Publicity Committee. He immediately found ten men who agreed to give $100, if the effort did not pay. They were not called upon.

Concerning Personal Notices

A searching question asked the ministers was: **Do you consider it unwise to secure personal notices coupled with and so insuring publicity for the church you serve?**

The following replied that it was not permissible:

G. H. Combs:
Most unequivocally and unreservedly.

Charles L. E. Cartwright:
Yes—it is undignified, unmanly.

Horace L. Jacobs:
My name never appears in a word about my church services.

The following think that we must push the church only:

Thomas S. Brock:
Personal notices should be avoided. My rule is, "Say anything about the *church* you want, but say nothing about *me*."

John L. Cairns:
I do. I am of no value to my parish save as their pastor, and my personality should be lost in that of my Master.

Worth M. Tippy:
I don't believe in seeking much publicity. The best way is to do such work in the community that one will be given recognition without seeking it. There is a reasonable publicity, however.

J. L. Gardiner:
This is a matter that the preacher must be very careful about. I generally try to keep myself in the background and the church in the fore.

Fred K. Gamble:
Notices concerning the pastor are helpful to the church. The minister who attempts to secure such notices for himself is usually unpopular in the newspaper office.

Thomas J. J. Wright:
The less publicity centers in the man and the more it centers in the church the better. This is true of the Catholic Church.

Dr. Biederwolf thinks facts must back the statements:

It seems to me to be perfectly proper as long as the truth is told.

Dr. Cox says that it must not discount another.

If personal views, *not* statistics of success that may seem to discount neighboring churches and ministers, are printed it is all right.

The following think it permissible when balanced by rare tact and taste:

Milo Atkinson:

It requires a good degree of tact and sense of the fitness of things to make it effective in the best way.

J. Stanley Durkee:

A very judicious use and after much experience.

M. P. Fikes:

Within proper bounds, I see no reason why such publicity is not legitimate.

R. S. MacArthur:

It is a matter of taste; if good taste be not violated, such notices may help churches.

Johnston Myers:

No, if the purpose is to advertise the church and not the man.

Mr. T. B. Spencer, of the New York Sun, writes in regard to this subject, as follows:

He should not depart from the habits and manners of good breeding at any time. The great sober masses are not impressed by clowns, and the bizarre and extraordinary appeal only to the infinitesimal few with a tendency toward the unconventional.

The following people think that the personality of the minister must be used to interest the people:

J. Whitcomb Brougher:

People are more interested in the preacher than they are in the church.

Clarence O. Kimball:

No. Personal items are always read. Nine tenths of the space of a daily is given to the personal. In fact, under certain definitions, it is all personal. And the papers will always print the personal. But vanity must be curbed. Here, again, sense is at a premium.

M. H. Lichliter:

No. If the notices are dignified. The best advertisement of the minister's church is the activity of the minister in educational, civic, or social affairs. His frequent appearance on public occasions attracts hearers on Sundays.

D. E. Weigle:

I secure personal notice wherever I can, in order that my church may

receive the benefit. I am holding positions on boards, etc., not because I am crazy about the work, but because my church receives the benefit. We sacrifice everything—why not our modesty?

Allen A. Stockdale:

Public notice is good. I frequently write "Base Ball" poetry which is always printed on the sporting page. The men read that page and many come to my church afterward.

Mr. W. R. Hotchkin, the advertising manager of Gimbel Brothers, New York, agrees that it is legitimate for the minister to seek personal publicity. He says:

Perhaps I would be more liberal than many others. There is no question at all that the personal reputation of a clergyman is one of the largest possible attractions in securing an audience, and this, to my mind, means that it is not only advisable but it is the duty of every clergyman who has the ability to make for himself a large reputation in his community. In doing this he does not have to do anything sensational, but he should take a very large and progressive interest in things done in his city. He should accept opportunities to make addresses that will add to his reputation; he should write articles for the newspaper, if he is able to do so, that will command public attention. The larger he can make his own reputation the larger the good he can do for his church and for the cause of religion. In doing this he need not be theatrical, but he should be willing to secure legitimate publicity whenever he has a strong statement to be made for the public good, or whenever he has the opportunity to give a strong, forceful opinion on any subject of public interest. When a man has secured a large public reputation for his sound logic and the good work that he has done he commands the respect of both men and women, and has a tremendously enlarged opportunity to do good in his profession.

The Power of Personality

John Wanamaker has now been in business fifty years. He finds that personally prepared advertising cuts into memory as does nothing else. Consequently, he is still writing letters which appear in the page advertisements of his store.

The great string of "Claflin Department Stores," scattered over the United States, retains the local name. The men after whom the business was named are also employed so that local people may still feel the personality of the institution. If it should be called some general name, that personal color would be gone. It sounds much better to say "James McCreery & Co.," and we feel as though we were dealing with individuals. If it should be known only as "The Claflin Corporation," the whole tone and the long history of that store would be lost.

The advertisements which catch our eye are those which

promise that the manager or the proprietor will respond. Elbert Hubbard has succeeded amazingly because he sends out circular letters declaring that he himself will see that a special book is sent if we buy it. The personal tone has made him strong and put thousands of dollars into his pocket.

Paul said, "Follow me as I follow Christ." Jesus gathered round him a few men who would have given their last drop of blood to protect him and imparted training and truths by personal touch. The personality of David was alone able to hold the nomadic tribes of Israel together. The minister has a perfect right to develop his personality to the full limit if he will always keep that personality subject so the orders of his Lord, in whose service he is. The church over which he presides must give the gospel. Simple lectures are not sufficient. Mere amusement for a Sunday evening is beneath the title which his building wears, much less the one he himself is supposed to adorn.

Concerning Advertising Methods

The first question in the list sent to ministers was: **May the church use any legitimate advertising methods which the business man employs?**

Seventy-eight replied and seventy-five answered affirmatively, some, of course, with qualifications, and only three gave a negative.

George Hamilton Combs, answered:

Frankly, no.

Allen A. Stockdale, does very effective publicity work, but replied:

No. Some advertising hurts business in the end—some advertising secures temporary curiosity but does not result in permanent interest.

Worth M. Tippy also counsels conservatism:

No, the church must be restrained in its advertising or it will lose respect and confidence.

The Rev. George Hamilton Combs, D.D., as noted elsewhere, is asking his church for a publicity fund of $5,000 a year. The other two favor conservative methods. It would be fair, therefore, to conclude that the whole seventy-eight favor it. We may profitably notice some replies. These make no reservations:

C. H. Rust:

Not only may, but must if she is to meet the conditions of our times.

Andrew Gillies:
It may and should.

M. P. Fikes:
Yes, I see no reason why the church should not acquaint the community with the name and nature of the goods she has to deliver.

Mr. Harold Spencer (layman):
I believe that the church may use any kind of legitimate advertising.

The following are just as certain and employ further with full confidence the analogy of the business institution:

D. E. Weigle:
Certainly. We must be about our Father's *business.* The church is a great corporation, and her vestrymen are directors organized for the transaction of the most vital business because of its bearing upon our eternal destiny.

William A. Rolle:
Yes, the church is in the *business* of saving souls and making men and women, and there is no other institution in the same business in any community.

John L. Cairns:
The business man, convinced of the purity and value of his product, has the right to use every legitimate method of bringing it into use and prevent the use of inferior articles; if this be true of material things, how much do we need the same in spiritual things!

Clarence S. Long:
Yes. The King's business is just as deserving of legitimate advertising as any other.

Henry Edward Rompel:
I see no reason why not. We have infinitely more than they have to offer, and am sure it will appeal to the people if presented properly.

F. R. Leach:
Yea, it is in the world's biggest business, and it should be pushed.

Some advise caution and conservatism to a greater or less degree, as the following:

L. M. Zimmerman:
Yes, within proper bounds.

Charles M. Sheldon:
Yes. I am not altogether positive yet as to kind or extent.

C. J. Stacy:
Yes, provided they are used in a "churchlike" way.

R. B. Guild:
Yes, provided it is adapted to the business of the church as the high-class advertiser in the commercial world does.

A. W. Leonard:

Yes, with emphasis on the word "legitimate" and from the standpoint of the church.

M. H. Lichliter:

Certainly, within the limits of dignity.

There is a question, however, whether we ought to be detained by a mere local atmosphere as the Rev. E. Howard Brown suggests:

Yes, if local sentiment will bear it.

We may and ought to educate such folk out of a false conservatism.

If business institutions are able by advertising to compel the purchase of useful commodities, sometimes first creating a demand for them, surely the church which brings about "godliness," "profitable to all things," has a right to use it. The minister has a right to use any legitimate plan, place, or person that enables him to reach the goal. Mr. Gardiner as an expert speaks this cheering word:

Ministers have been timid about undertaking a task in the performance of which they might appear awkward. Advertising of this sort does require special ability, carefully trained. But the writing of sermons does also.

Advertising a church is not an easy matter by any means. But ministers are essentially men of learning, thinkers, and skilled in the use of words. They should be particularly apt in cultivating an advertising style which would be interesting and reflect credit upon the church.

Human interest in advertising copy is just as indefinite and elusive as it is in a sermon; but the minister who can preach a sermon worth while—one which has the compelling quality of human interest—can write an advertisement worth while if he puts his mind to it.

Real human interest copy is always set in very plain style, of necessity, for the mind of the reader must be kept unconscious of the fact that any attempt is being made to compel him to read. The kind of type the eye is most accustomed to is the thing to use.

Mr. O. J. Gude, a hard-headed business man, writes a personal note as follows:

But the church, like a commercial institution, cannot profit by publicity unless it can supply to the people something that the people want—unless it gives a something back to the people for the time the people give the church. It must study the spiritual need of the average individual just as the wise commercialists study the material needs of the average of mankind, and then it must find a way to fill that need so that the people will come again and again, and these repeat visits will prove, not only the success of the publicity method, but the fundamental correctness of the general policy of the particular church that holds this increased attention.

Mr. Herbert N. Casson enforces the wisdom of getting advice from the "outsider" by a strong incident. A baby gocart manufacturer who claimed proudly that he had put out $30,000 the preceding year ridiculed the efficiency adviser to a stranger. The stranger happened to be such a specialist, but listened for thirty minutes and then said, "I will either tell you something profitable or pay for the dinners." He proceeded: "You have never stopped to think that all your gocarts are bought by women and not by men. Yet you have never asked a woman, not even your wife, how it ought to be made. You have doubtless put no pocket in it nor a place for a milk bottle or a napkin, and there is nothing in front for the baby to look at.

Outside Advice

"Very likely your head salesman, and even your advertising writer, are unmarried, babyless men. And yet you wonder why your customers cause you so much trouble." The manufacturer was dumfounded and concluded: "If that is what you fellows call the outside point of view, it has got fortune-telling beaten to a frazzle."

If only the minister could be helped out of a narrow view by some such specialist! He can frankly consult "outsiders" and friendly business men and expert publicists. They are all of them ready to help—and their viewpoint and suggestions will be pricelessly helpful.

CHAPTER IV

Marks of a Good Publicist

Theodore Roosevelt has often been charged with employing press agents. He never needed to do so. He is intensely human and keeps in tune with the multitude. He possesses a tremendous personality and employs all his gifts for public service. In general, any publicist must be so human that he knows men, and then can clothe his message in their language—simple, direct, and appetizing.

But let us call in our witnesses. One of the questions propounded ministers was: **What qualifications are essential to make a successful advertiser for the church and religion?** Many missed the point, but most of them exhibit an insight worthy of consideration. From advertising samples sent it would appear that many of them have knowledge without zeal. It is much easier to define than to do. Many, as will be seen in later illustrations, could stand the test of the definitions. But here are the replies:

Qualifications of an Advertiser

G. H. Combs:

"Hustle"—for ever and ever. Controlled by sanity and an instinctive sense of what is fit.

Worth M. Tippy:

The qualities that make an ad writer plus experience in religious work.

D. E. Weigle:

We must associate more with the scoffers so that we can get their point of view, for they are the lost sheep, not your vestry.

M. P. Fikes:

A clear, definite, sympathetic appreciation of people and their problems, and well-defined conviction that the church is able to meet those needs.

Louis F. Bausman, Fairton, N. J. (a smaller town):

Fearless of criticism. Alert in catching on to any device or method (legitimate of course) used in business world or professional life—know how to put things in a striking, catchy way.

W. E. Biederwolf (very successful evangelist):
A real acquaintance with the *principles* of advertising. A readiness to use anybody else's plan or scheme of advertising if it is good. A careful study of all known methods.

R. S. MacArthur:
The advertiser should be up to date with the most approved methods of advertising in the business world, adapting these methods to the requirements of church life.

John E. Miles, Waverly, N. Y. (a smaller town):
Same as in the business world—artistic, clean, striking, attractive.

Leopold A. Nies:
Let a man put himself in the place of the man he wishes to reach. Then obtain and advertise those things in such a way as to arrest the man's attention. Take your public into your confidence.

M. H. Lichliter:
Accurate knowledge of present tendencies. Ability to phrase themes in a striking manner to attract attention. A good "mixer"—a man who speaks the language of his own day.

M. B. McNutt, Naperville, Ill. (a smaller town):
Foresight, tact, enthusiasm, good cheer, common sense, perseverance.

Charles A. Eaton:
Genuine character and good sense and taste.

George A. Duvall:
A soul on fire with zeal for the advancement of the kingdom of Christ combined with fine business tact.

Here follows the basis, but hardly the qualifications, for insuring a connecting-up publicity:

M. A. Matthews:
An unimpeachable life, a Holy Ghost-filled preacher, and a church in which every member has a burning passion for souls.

Thomas S. Brock:
A good, live business man is doing that kind of work for himself with suggestions from a preacher who studies such methods to get his church before the community.

J. Whitcomb Brougher:
The church advertiser needs the same qualifications that the good business advertiser has.

F. H. Brunstetter:
Same as in business, to which add a loyal devotional spirit.

E. H. Byington:
An avoidance of phrases which, however correct, have in them nothing attractive.

This reply has a little reserve in it; Jesus was not afraid of ill-founded conservatism:

E. H. Brown:
One must go after men and use everything possible but not go so far as to bring condemnation from conservatism.

Orien W. Fifer:
Instinctive sense concerning a "catchy" phrase. Inherent honesty. Quickness of perception about an idea or an opportunity.

John L. Cairns, Littleton, N. H. (a smaller town in conservative New England):
A consecrated business ability with determination to succeed.

S. H. Cox:
Deeply spiritual religion, uninterrupted common sense, tact, taste, etc.

W. H. Christ:
One who is acquainted with the business man's way, who knows the spirit, aim, and character of the church and its members.

George Rowland Dodson:
Something worth advertising in the first place, then good sense and good taste.

J. Stanley Durkee:
Absolute honesty, something to give, and never advertising a thing unless literally true.

R. B. Guild:
Must know what the church's most important work should be or is. Must understand the attitude of those he is to reach.

F. K. Gamble:
Reverence and invention.

Andrew Gillies:
Originality, simplicity, initiative, honesty.

F. W. Hart, Chardon, O.:
Ordinary *sense*—some *observation* of the art of advertising—and *practice*.

E. W. Hart, Philadelphia, Pa.:
Ability to evolve catchy phrasings, and adapt up-to-date business advertising schemes to church work.

C. S. Long:
1. Have something to advertise and be in earnest about letting other people know.
2. Know your people, their leading interests and tastes.
3. Fit your appeal to catch their attention.
4. Never fail to "make good" if you do succeed in getting them.

Daniel L. Marsh:
Aggressiveness, originality, aptness at phraseology, a passion for the work of saving men.

A. C. Hacke, Dickinson, N. D. (smaller Western town):

Sympathy with the church and the people. Be sure the church makes good according to every ad. A judgment such as can maintain the dignity of the church without making its advertisements prosy. A keen sense of humor.

J. W. Lee:

Must have suggestive mind and be a keen observer of methods.

S. A. Northrup:

A sensitive, resourceful make-up; a study of business ads in newspapers and magazines.

C. H. Woolston:

Brevity, brightness; study the signs of great business houses.

William A. Rolle:

A keen eye, clear head, and sensible mind to know just how far to go and when to stop, and with all know how to say much in a few words.

C. H. Rust:

Ability to phrase attractively.

M. L. Sanders:

Much the same as writing headlines for a newspaper.

Allen A. Stockdale:

Soul food, mind food, and fellowship where the people can get it.

H. L. Towle (layman):

A knowledge of the methods which advertising and publicity experts have found to be essential, coupled with a real message and absolute sincerity in following it. Most advertising men are only half way sincere, anyway, in work of this sort, and church men do not know how to advertise, or have nothing to say worth the attention of the public.

Edward Crusselle (layman):

First, he must believe in his own message.

Second, when he gets people to come they must not be disappointed.

Third, he must be alert and discriminative as to his medium of publicity.

Harold Spencer (layman):

It seems to me that anyone may qualify to be more or less successful if they will see how successful business firms advertise and adapt the methods to their own use. Of course a "nose for news" is of great value and aids in thinking of ads that have not been used before.

Three Essentials

No man can have all these traits. The best of them never exist in one man. He will grow into them by practice. Three alliterative words contain the main essentials. He must be sincere, spiritual, and speak the common language.

First. If he is sincere, criticism will not cut deeply. Being sure that he is right, he will hold steady. He cannot "take things easily" or be lazy. He must hustle to the limit of his

ability and opportunity. Eyes and ears will be open for new methods. Defeat will be unrecognized. Determination will put iron into his expressions. Directness will mark his sentences. People will know what he is about. No workable plan will escape him. Forceful optimism will exude from his declarations and his personality. He will stand for sturdy manliness and a natural religious life.

Second. Spirituality will keep him honest. He will be thoughtful in the sentences he puts out and the promises he makes. Deep conviction will breathe from his words. He believes intensely that the world needs religion and cannot do without it. He has been thrilled by a personal religious experience. He knows that God speaks to men. He is certain that the church has a message for to-day. He is confident that men will enjoy religion if they really hear it and experience it. He has had experience in religious work. The worst mistreatment by a daily paper the writer ever experienced was that carried out by a green reporter hired by a Y. M. C. A. in a great city to be its press agent. He had worldly skill but no knowledge of the work from a real experimental standpoint. The minister's spirituality will give him taste so that he will not be vulgar or undignified in the best sense of the term, and it will save him from being sleepily prosy.

Third. Speaking the common language will bring him an audience. His vocabulary will be this-worldish, not other-worldish. He will study his locality. He will know the people he is to reach. He will find the phrases they employ. He will pick up the illustrations with which they are familiar. He will not be afraid to take up anybody else's plans. He will practice brightness and brevity. He will get hold of human interest stories. Like his Master, the common people will hear him gladly because he knows them and speaks to them in their tongue. He will put himself in their place and wonder what he would think if he read the advertisements prepared.

The second question propounded ministers also fits under this head. It was: **Why is so much church advertising fruitless and hence wasted?** Some of the replies would discourage efforts. Dr. Brougher puts it too strongly. He says:

Fruitless Advertising

> They don't advertise, they simply announce. There is not one preacher in ten thousand who really knows how to advertise, and there is not one church in a hundred that has a good advertising man or woman in it.

Possibly his ten thousand is a figure of speech. At any rate, it suggests a fact: a vast amount of church advertising is wasted because it is cheap, prosy, pointless, unimpressive in language, form, and circulation. A few, like Dr. R. S. MacArthur, differ with the writer. He says:

I doubt the statement that much of the church advertising is useless. Doubtless there is waste in every department of life's activity, but not more in church life than elsewhere.

Dr. G. R. Dodson seems to take the position that it fails because church advertising itself is unwise and harmful. He says:

It offends the people who really care for what a church stands for. It attracts only the sensation-seekers, who always go to the greatest show. A mere audience is not worth much.

W. W. Manning, of the McClure Publications, Inc., says:

Men and women are selfish. Some admit it, most of them do not. Whatever form your appeal takes, your arguments should always be on the benefits to the individual who makes the effort. What can they get from the cost of their effort that they are not now enjoying? A personal call wins one kind of a person; a short, earnest letter wins another; newspaper advertising catches the stranger who is lonesome, and who appreciates the welcome you have for him; a brochure mailed to a selected list, showing the minister, the church, the subjects discussed in an attractive way, is another appeal for help, and preferment as regards position in the church, either spoken or written, appeals to another class. The principal thing, I believe, is a consistent, varied message to a selected list as far as you can frame it.

Harold Spencer, the layman, tells a sad truth:

I think that the waste in church advertising is due to the fact that many times it is shoved on to the pastor to perform, who cannot take the time that the work demands. Then, too, the person, if a layman, may not be fitted for the work.

Some day church officials will give pastors secretarial help, so that they can give attention to such a vital matter as church advertising. What H. W. Stone, the remarkable Y. M. C. A. secretary at Portland, Ore., in his book, Association Advertising, says about secretaries who are too busy to advertise applies to pastors: "Most secretaries find time to do whatever they are most interested in."

D. E. Weigle says:

Not persistently followed up. The business cannot go on a small scale. Ten dollars will be lost, but a hundred will bring the result, *Keep at it.* I did for a year till things began to break my way.

Dr. S. H. Cox insists that it is not the pastor's work. He says:

It is commonplace, conventional, pointless, not concise, and often not really true. Also, too much of it is left to ministers which is not the minister's job.

One group fixes the blame on the wording, form of expression, and absence of interest color. Here they are:

Charles A. Eaton:

Because stereotyped and formal.

G. H. Combs:

In more than one sense it is "cheap," it is commonplace, it is unintelligent.

O. W. Fifer:

It is dry. Topics are not unique, but are more or less trite. Few pastors can condense. They make advertisements too long.

Andrew Gillies:

It is conventional and does not contain interest.

Mr. Edward Crusselle (layman):

It is not addressed to the people that need it, in the first place, and it is "namby-pamby" and too tame. Church advertising should be along the line of "We have something you want. Come here and get it!"

E. H. Byington:

When I have a subject which cannot be put in a form to make people want to come, I preach it, but do not advertise it. That would be wasting effort and money.

Thomas S. Brock:

Because it follows usual paths and does not get out of the rut. Some people never read the usual notices in the papers simply because they are "usual."

J. Stanley Durkee:

It lacks point and uses religious bombast.

M. P. Fikes:

Does not frequently advertise what hungry hearts need. Too much sameness, not enough variety. Poor composition and worse presswork. Bears the imprint of cheapness.

M. O. McLaughlin:

Too bunglesome and wordy.

E. W. Hart:

Not "catchy" enough. Old things are advertised in a stereotyped way. As a result, they are not read.

Henry Edward Rompel:

No definite aim; done with a careless, thoughtless fling. No brains in it—no plan; done because others do it.

C. S. Long:
Because some of it is burdened with preaching.

The next cluster of replies seem to find the chief fault in the type and outline forms:

Charles C. Garland:
Sometimes overcrowded; too small type, cheap paper and work; no catchy phrases.

N. W. Stroup:
Very much of the advertising is cheaply printed and slovenly put together.

Leopold A. Nies:
It's dead. It's like saying a grand thing in a monotone. Advertising should interpret thought by means of display type.

William A. Rolle:
Because of the poor way in which it is gotten up.

J. L. Gardiner:
Our church pays a heavier rate than any other in the city in one of our local papers to advertise our Sunday service, because our church heads the list and our ad is in heavy type.

Even these objections might be overcome and still best results be unachieved if the distribution is poor; hence the following replies are pertinent:

W. E. Biederwolf:
Not attractive. Not wisely distributed. Sometimes the thing delivered is not worth the advertising.

Worth M. Tippy:
Badly written and not intelligently directed.

J. M. Gage:
It may miss for not being put out at the right time, the strategic moment; and, again, because it is not put out in the best way for that particular thing it is to advertise, that is, perhaps a poster when a neat card addressed to individuals would be wiser, etc.

Then the work must be followed up in a personal and purposeful way, so these warnings are valuable:

E. Howard Brown:
1. So poorly worded or written. 2. Failure to place it where needed. 3. Failure to follow up and expect results.

A. Hamilton Nesbitt:
It is fruitless because it is not followed up by personal work afterward.

But all publicity work is worthless unless the people receive satisfying supplies when they come. The church must keep

the Master's feast spread. It is so often true that the "hustling" preacher utterly neglects his study. One well-known church builder, who could paint and paper parsonages and who had a remarkably bright brain, did not have enough books to fill a bushel basket. Mr. Harold Spencer, a splendid publicist, a layman in the First Baptist Church, Hartford, well says:

A church may paste three sheets on every billboard in town, and pay for headlines in the dailies, and on the first night there will be a good audience, but unless those who come are attracted at once, it means that on the following Sunday your new clientele has evaporated. Of course you know that there are two things that will make or break a service. Paradoxically, it is the *music first*, and then the speaker. It will almost invariably be the music that attracts, and often the speaker that afterwards secures a more substantial hold on the listener.

The strong statements in these further replies to the question must carry great weight:

Allen A. Stockdale:
Because the sheep will not return to an empty trough.

M. A. Matthews:
Because they have nothing to advertise.

Daniel L. Marsh:
Too often the goods are not delivered. Even a church cannot fool the public all the time.

Thomas J. J. Wright:
The merchants must have the goods, ditto the church.

Fred K. Gamble:
Talks big and fails to deliver the goods. The service ought to more than back up the claims.

John L. Cairns:
Lack of pertinency; stereotyped methods; lack of coöperation between pastor and people; a bright board outside the church cannot make up for a lifeless and uncordial congregation.

J. F. Shaw:
Because the sermon and the service falls far below the high-sounding tones of the billboard. It is like the steamboat Sam Jones used to tell about whose whistle was so big that every time the whistle blew the engine stopped.

W. W. Bustard:
Because there is nothing unusual about it to attract attention, and in the service nothing different than in other churches.

Advertising must have some positive traits. It must draw people to a worthful service. The sermon dare not be dry. It can be rich with facts and humanly toned illustrations. Newspapers and daily experiences will give incidents that will open eyes and hearts for the planting of good seed. The sermon must, of course, have thought in it. There must be life in its delivery and heart power enough to make it thrilling. Nothing but the best preparation will suffice. Hugh Price Hughes rather than preach weakly, frequently employed the same sermon, which was interesting and full of thought power. Spurgeon used many of his illustrations again and again.

Fruitful Advertising

The advertised attraction ought to be unusual and worth while. Grace Church had Mr. Hinshaw, of the Metropolitan Opera Company, one Sunday night, and the next Sunday night Hans Kronold, one of the greatest 'cellists in the country, and they contributed their services after they learned the purpose of the "Happy Sunday Evening."

First. Show the things you will actually give. Harry W. Stone, in his advertising book, tells of a Y. M. C. A. secretary with a small reading room who secured two billboards in a small town, and pasted on them the front page of every daily paper and every magazine in his reading room. That looked large. It immediately doubled the attendance.

Cheap, scrawny, or undignified cuts and illustrations should be avoided. Overly pious and monotonous language and unattractive type are equally bad. Better put out two or three high-quality pieces of printing than many cheap ones. That does not mean expensive. It does mean that while they may be put out on cheap paper, they yet have the worth of thought as shown in wording and arrangement.

Second. Secure good circulation of the printed matter. It does not pay to send out an indifferent careless boy to throw bills around miscellaneously. If the Brotherhood or if the Young People's Society can be shown that this work ought to be done for the glory of God, they could add tremendously to the advertising value if they would distribute the material.

In Kansas City the members of the Y. M. C. A. made a plan for the whole town to be called on in one day by the membership. The whole membership should be inspired to coöperate. The person back of the printed sheet makes it potent.

Third. Follow up the cases persistently. One must carry on a *campaign* of advertising. It is not sufficient to do it spasmodically. The church must be cordial when folks come. This friendliness should express itself by future and further attention. Take names at the door for personal contact later. Canvass the audience for addresses; otherwise, the publicity will have small effect and will fall flat.

In short, provide the best possible services, make their merits known at all hazards, and close the transaction only when adherents are secured and are permanently coöperating.

CHAPTER V

Learning How to Advertise

One or two city Y. M. C. A.'s have opened "Ad" classes for church workers. E. H. Packard, a layman of Boston, has devoted his unusual talents, time, and money to the cause. A few ministers have developed the trait to a marked degree, but they can be counted on the fingers of two hands. Laymen have done publicity work for mass social service movements, but no great specialist in church publicity has yet appeared. W. C. Freeman proposes that some wealthy man, instead of endowing a peace fund or building a college, start a big foundation whose income shall be used for church publicity. No more promising door now stands open. Such a foundation would not only awaken the country but it could also train ministers everywhere by correspondence courses and by sending a corps of specialists for ten-day institutes in various communities. The small field of specialists may make the brave promise of this chapter very disappointing.

Few Church Publicists

A question sent to ministers was: **What form of study or observation have you found helpful in increasing your ability to do effective publicity work?**

Helps in Publicity Work

The Associated Advertising Clubs of America is dominated by high class men, most of them actively engaged in church work. At every annual convention they now fill the pulpits on Sunday and talk on honesty in advertising. The president for an important period was Mr. George W. Coleman, an active and consecrated Christian layman of Boston. The members of an ad club usually have lofty ideals, and hence are sympathetic with the efforts of the church to do publicity work. It is therefore natural and commendable for ministers to affiliate themselves with these organizations. In view

of the foregoing, the answer of Dr. L. A. Nies is suggestive. He says:

Attend the ad men's annual convention. I learned more there in four days than I ever read elsewhere.

Dr. J. W. Brougher agrees with him as follows:

I belong to the Advertising Men's League. I listen to them discuss the best methods of advertising, hear lectures on advertising. I read Ads and Sales, by Casson—this book is great.

Dr. M. H. Lichliter evidently has the same good judgment. He says:

Careful review of press articles, reading of advertising journals. Conversation with successful ad men. I am an honorary member of the Advertising Men's League.

Mr. Burt E. Lyon, a professional advertiser, is a graduate of the best schools that may aid in training. Here they are: Page-Davis Chicago Ad Course, Chicago College of Advertising, George Powell School of Advertising, Scranton International Correspondence Schools, Sheldon's Business Building Course, School in Chicago.

Other pastors show wisdom in consulting specialists for detailed campaigns. As for example, the following:

Worth M. Tippy:

I watch advertising and have the help of specialists who are in my congregation.

Herbert J. White:

The Y. M. C. A. religious leaders are wide-awake fellows in advertising; and young newspaper men are helpful if you can get on the right side of them.

Thomas S. Brock:

I have been helped most by Y. M. C. A. and the big evangelistic campaigns.

Andrew Gillies:

Eight years of business experience.

S. H. Cox:

Watching the methods of successful *clean* merchants, honest publishing houses, and church leaders who really win men to Christ. Also constant reading of strong books and homiletic magazines that offer religious delicatessen.

Business men's methods win or they would not be employed. Hence these answers are worthy of note:

R. S. MacArthur:

Observing the methods of the best business men, especially those who

employ experts in writing and issuing advertisements. Many of them put much ingenuity into their advertisements.

A. R. Holderby:

A study of the legitimate methods of the business world. The most slipshod institution in the world is the average church. Hence the poverty and poor success of our churches.

If an advertisement affects us, it is likely to affect some one else. Words, phrases, or forms that make us look the second time are the kind that we should employ if we can get hold of them. A large group of men find their training in watching other signs, wherever they can find them, and in gathering samples from every source. Notice these replies:

O. W. Fifer:

I watch the better class of billboards, try to look at the printers' magazines, and note the card advertising of great firms. The firms which change style of advertising frequently repay close observation.

John E. Miles:

Study ads, newspaper headlines, book titles, headings of chapters, unusual and striking combination of words.

A. B. Taylor:

The art of printing, especially with a view to attractiveness and originality.

F. H. Brunstetter:

Always secure samples when visiting another church. Save all I can get; keep them in a box for suggestions.

J. W. Lee, D.D.:

Keeping in touch with up-to-date printers. *Always* reading advertisements of all kinds; jotting down a phrase, catchword, and grinding it up in my own mill. Keeping touch with men who are doing things for the kingdom.

C. S. Long:

Read successful business ads in newspapers and magazines. The same things that made a success there are what we need in church advertising to-day. What holds your eye will hold others. A little sketch in the body of a piece of church advertising will save it from the fire or waste basket.

E. W. Hart (Philadelphia):

I had previously twelve years' newspaper and advertising experience. I would advise the study of city church ads, and writing to metropolitan brother pastors for bunches of their "job-work" ad matter.

Another group of men subscribe for daily and trade papers, peruse magazines, and read every available book. Here's what they say:

C. H. Woolston:

Taking advertising journals and looking at the signs in store windows and daily papers.

Daniel L. Marsh:

Scott's Psychology of Advertising. Various firms' forms of advertising, for example, the Ward Bread Company.

J. M. Gage:

In my own case I was once a publisher of a country weekly and made a specialty of the ad feature; got some experience there. I now read System and notice all good ad methods and note them for future use or reference.

J. F. Shaw:

I read all the newspapers I can afford to take. I take at least five, from the four corners of the world, to catch the trend of thought.

W. W. Bustard:

Study of newspapers.

J. Stanley Durkee:

By carefully studying the advertising methods of the great shoe concerns in our city, taking the "publicity magazine" System, and such like methods and magazines.

W. E. Biederwolf:

I have read several good books on the subjects—your own writings on the subject, and Charles Stelzle's Principles of Successful Church Advertising. The study and observation of commercial signs in street cars and elsewhere.

Must Apply Locally

But, after all, an advertisement is not effective unless it fits the particular people we are after. The following group, therefore, set themselves to adapting the copy to the people whom they want to reach.

A. Hamilton Nesbitt (located in a small town):

Study of the attitude and disposition of business men, etc., who are not members of the church, getting into touch with them on other matters and then gradually working up an interest in the church.

William A. Rolle:

To appeal to men of certain vocations I use phrases of that vocation, and often get suggestions from secular advertisements.

Henry Edward Rompel:

I have read the papers, the magazines, looked into the show windows, watched the billboards, read the signs in the street cars, studied the people. Use little words, get to the thing, say it, say it well, shut up—it is done. I have been feeling my way, the church, the town, then blazed —and got the crowd.

M. L. Sanders:

Find out what the people *need* and adapt the methods of the up-to-date advertiser in the business world to cause the people to see it your way. I select topics (religious) suggested by current events, such as, for example, a great wreck at sea, which suggests the wreck of a soul.

Mr. Edward Crusselle (layman):

Simply studying the public mind; studying the wants of the public and endeavoring to supply them in our church.

The Rev. J. L. Gardiner, D.D., well calls attention to the fact that the wording of the pulpit theme is very important. He says:

I have always found that it pays to study the wording of a pulpit theme. Put it in the most attractive form. Put it in a form that will incite interest.

Dr. Banks was accustomed to spend much time in shaping and reshaping the wording of his sermon theme. The right putting will itself draw people.

Finally, we can tell whether we are on the right track only by testing the effect of our advertising on people. Various "schemes" are employed by commercial institutions to discover whether they are really getting results by particular advertising. They will, for example, put the address with the added note, Room 10, so as to see how many see a particular piece of "copy." Three of the replies put emphasis upon the particular form put out.

Testing the Effect

N. W. Stroup:

We studied the effect of using special music which had been well advertised, special soloist, or the effect on attendance of paid advertising in the papers.

E. H. Byington:

Watching the effect of my own advertisements.

Fred K. Gamble:

I study the place that gets the crowd.

Here are some valuable words from advertising experts:

Mr. Gardiner, of Fenton & Gardiner, in answering a question says:

A national church organization might well maintain a national advertising bureau, from which help could be readily furnished to ministers all over the country. One series of advertisements would fit one community—an entirely different series would be required for another community. But all the communities of the country would be embraced in a dozen classifications; and series of advertisements to fit each classification could be prepared and furnished in ready-to-print form.

Expert Advice

There were special foundries for the old church bells, the earlier publicity method. There could be special foundries for the advertising which is to take their place.

Arthur Brisbane, the noted editor, gives "four great points in advertising":

First. Your advertisement must be seen. If it is not looked at, it is lost. Make it *CONSPICUOUS.*

Second. Your advertisement must be read. If it is not read, it is wasted. Make it *SIMPLE.*

Third. Your advertisement must be understood. If it is not understood, it is again wasted. Make it *PLAIN.*

Fourth. *WHAT YOU WRITE MUST BE BELIEVED.* The power of convincing is the greatest power. He who can make others believe, and who is sincere and believes himself, first of all, is the successful man in every line.

He is describing that put out for the business house. But it exactly and concretely defines successful church publicity.

Mr. Louis Wiley, general manager of the New York Times, writes:

The church should avoid sensational forms of advertising—the kind which represents noise, but no real substance.

T. B. Spencer, the advertising director of the New York Sun, gives this advice:

The church should avoid anything of the spectacular. Religion, it seems to me, is a sacred thing, which must be dealt with in a clean, intelligent way.

Mr. W. R. Hotchkin discusses the subject more fully:

Unquestionably, the best method of reaching the attention of the public is *through the newspapers.* This is the most dignified method and gives the possibility of the strongest argument. *Circular advertising is the next best method,* but I have never seen a church circular written and prepared in a manner that would be influential in securing attendance at church.

Church advertising should do nothing sensational; nothing that should lead any reader of the advertising to forget for a moment the seriousness of religion. It should never for a moment use as an *attraction anything that was not above criticism.* And, above all, there never should be permitted the plastering on billboards and walls of texts and phrases which would make religion seem to be a cold or unattractive thing.

I have seen *advertising that was intended for newsboys* using such texts as "Have you been washed in the blood of the Lamb?" A phrase that is unquestionably understood only by a theological mind, and a sentiment which repels because it makes the outsider think that religion can appeal only to people of entirely different character from ordinary human beings. The repellent, unsympathetic, dogmatic, and theological things should be confined to meetings of the church membership. It is useless in trying to attract the attention of people outside of the church. And

you might as well lock your church doors against the public as to repel them by this sort of advertising.

Mr. Herbert N. Casson, in his book, Ads and Sales, says some pertinent things:

The object of the advertiser is to teach the buying public a new habit. Now, a habit is formed by something that you have seen (1) Recently, (2) Vividly, (3) Often. (Page 69.)

If an advertisement is to be a success, the public must be made to (1) Look, (2) Like, (3) Learn, (4) Buy. (Page 77.)

The headline should not consist of more than *four words*, for the reason that the human eye can only see four things at once, which fact has been ascertained by experiments in psychology. (Page 78.)

In the matter of colors it has been learned by psychologists that red attracts most eyes. (Page 78.)

Here are a few striking headlines quoted by Mr. Casson:

What ARE you worth from the neck up?

Step out of the dinner pail class.

Let us raise your salary. (Page 79.)

While the Wright Brothers were being much discussed Gold Dust issued a cut showing twins riding an aeroplane with the words "Right Brothers." (Page 80.)

After a study of 8,000 advertisements from weekly and monthly advertisements I find that the faults are traceable to two things, laziness (dashed off without study, plan, or hard work), and conceit (written to please the advertiser himself). (Page 91.)

Here are big figure facts that strike in:

84,000 Ingersoll watches, the capacity of the testing room by R. H. Ingersoll & Brothers.

List of thirteen Royal users of the Pianola.

Photo of 366-foot chimney, the highest in America, by Eastman Kodak Company.

"100,000 of its stoves now in use," says Kalamazoo Stove Company.

A pair of shoes made every second by Hamilton-Brown Shoe Company. (Page 101.)

The writer has recently tried this plan on church cards very effectively; for example: "100,000 people have entered Grace church doors in eight months."

Here are quoted examples of the best slogans:

"Don't Travel, Telephone."

"A Kalamazoo Direct to You."

"The Watch that made the dollar famous." (Page 103.)

One advertisement in the Saturday Evening Post which occupied two pages had only thirteen words in it—Six hundred dollars a word! (Page 105.)

A timely advertisement appeared when the American fleet went round the world. It showed the ships passing the rock of Gibraltar and under-

neath the words, "The Fleet Protects the Nation; Prudential Life Insurance Protects the Home." (Page 106.)

A good heart throb advertisement is that of Kellogg's Toasted Corn Flakes showing a sweet-faced girl clasping a sheaf of corn and this headline "The Sweetheart of the Corn." (Page 118.)

Mr. Casson insists that the power of the cartoon is not yet fully recognized in advertising circles.

A wasteful form of advertising is distinguished by (1) an abundance of matter in small type, (2) white type on a black surface, (3) an obscuring of the lettering to secure a decorative effect. "Tiffany" and "Lord & Taylor" make a fad of small and obscure type. (Page 128.)

The following sentences illustrate the order of efficiency:

First. Buy your gloves from me. Second. These gloves are the best. Third. Cut down your glove bill.

The ideal advertisement is like a harpoon: It has a sharp point. It is thrown at the right instant. It is aimed at the right place. It hits. It sticks. It pulls. It lands the thing aimed at. At the least cost, and with the least effort, it does the work. That is efficiency. (Page 138.)

Summary

It is almost unnecessary to add any word to this fine list of suggestions. They may possibly be summarized as follows:

First. Study display advertising. Big institutions hire skilled experts, and their output must of necessity be of the highest type. They purchase large space and hence can be watched easily. Billboards are compelled to make quick impressions, hence the wording on them must be pertinent and piercing. Street car cards are talking to listless people and can be heard only when they reach the emotions through a strong line of some human interest. Trade papers are read by busy men who hurriedly glance through them and will stop only for the advertisements which stand out compellingly. The magazines are so cheap that they are merely scanned in this day, and it is therefore the rare expert who can interest us in his publicity. There is probably no better school for the minister purposing to do effective advertising than these large forms of display work.

Second. He should gather samples from all sources. Any kind of advertising copy wherever found belongs to him. If it is dedicated to a wrong cause, he can reconsecrate it. Specialists will be flattered if he seeks their coöperation, since he appeals to the desire which is in every man's heart to use his talents to count for good. I believe it is possible in every city to form a publicity board of counselors for a church campaign.

Interest in the church may be thus aroused in the minds of specialists by this kind of work. They will certainly lend their best powers to it. Strange to say, scores of advertising specialists are the sons or grandsons of ministers. Something about their training fitted them for this work.

LEARNING HOW TO ADVERTISE

As before declared there are few books of actual helpfulness for church advertising. The following, however, all have elements of merit:[1]

Books on Advertising

Advertising as a Business Force, by Professor P. T. Cherington, the latest, most practical and complete book on the subject.
Ads and Sales, by H. N. Casson.
Advertiser's Handbook, International Correspondence Schools.
Advertising Data Book, by John Lee Mahin.
Analytical Advertising, by William A. Shryer.
Effective Magazine Advertising, by F. Bellamy.
Financial Advertising, by E. St. Elmo Lewis.
How to Advertise a Retail Store, by A. E. Edgar.
Imagination in Business, by L. F. Deland.
Influencing Men in Business, by Walter D. Scott.
Library of Advertising, six volumes, by A. P. Johnson.
Modern Advertising, by E. E. Calkins and R. Holden.
Poster Advertising, by G. H. E. Hawkins.
Practical Publicity, by Truman A. De Weese.
Principles of Practical Publicity, by Truman A. De Weese.
Principles of Advertising, arrangement by F. A. Parsons.
Principles of Successful Church Advertising, by C. Stelzle.
Psychology of Advertising, by Walter D. Scott.
Pushing Your Business, by T. D. MacGregor.
Relative Merits of Advertisements, by E. K. Strong.
Retail Advertising, by F. Farrington.
Science of Advertising, by Edwin and Thomas Balmer.
Specialty Advertising, The New Way to Build Business, by Henry S. Bunting.
Theory of Advertising, by Walter D. Scott.
Two Thousand Points for Financial Advertising, by T. D. MacGregor.
Typography of Advertisements, by F. J. Trezise.

Printers' Ink and Advertising and Selling are two valuable periodicals for the pupil in publicity.

The following printers are specialists in church printing:

Joseph E. Bausman, 542 East Girard Avenue, Philadelphia, Pa.
Woolverton Printing Company, Osage, Ia.
Stephen E. Masten, 2628 Broadway, New York, does most of the writer's card printing, while the A. T. De la Mare Printing Company, 2 Duane Street, New York, does the "Announcer" and "Calendar" work.

[1] Any one of them may be ordered of your denominational publishing house.

Many denominations have their own printing houses fully equipped to do the very best class of work.

Third. Read the newspaper carefully. The headlines cost much thought. A gifted and trained man does this work. Many folks gather the whole column from these words. Rarely fortunate is the minister who has had a training as a reporter. He will know how to get the news in his head to the heart of the people. He should mingle with all kinds of folks and talk with them, without announcing his profession. Men who wear a garb are never able to get close up to the masses who walk on the street. The Rev. Dr. C. H. Walworth of Poughkeepsie, N. Y., trained himself into rare popularity by mingling with all he met—field hands, shop tailors and employees of great mills, and other classes of people while they did not suspect his vocation, and so gathering sermon material.

Employ a Clipping Bureau

It is well for the minister to pay a clipping bureau to furnish him all references to himself in the daily papers. This need not feed his pride. In fact, it will frequently puncture his boastfulness. It will, however, enable him to see what the people notice, for the paper always answers the popular demand. This will help him to discover the sermon subjects that had widest circulation. No one ever graduates as an advertising expert. He learns every day; so will it be with the clergyman.

A Publicity Committee

In order to find how many pastors were able to utilize the help of laymen, the following question was sent out: **Have you had a Coöperative Publicity Committee of Laymen?** Many of the pastors answered simply, "No." As for example: Daniel L. Marsh, A. F. Ragatz, U. F. Smiley, Charles M. Sheldon, N. W. Stroup, C. H. Woolston, and Thomas J. J. Wright. Fifty-six answered that they did not have a Publicity Committee, while twenty-one answered "Yes." Some merely said "Yes," but did not define. Some had an apparently independent committee which carried on the publicity work of the church without the coöperation of the pastor. Here are answers:

Sydney Herbert Cox:

Yes, six men and three young women. An advertising man as chairman.

J. Stanley Durkee:

Yes. Made up of some of the leading advertising experts of Brockton shoe firms.

J. F. Shaw:

Yes, I have, especially in great evangelistic effort, when I lay almost the entire responsibility upon them.

Others seem to assign the committee to particular tasks, as for example, George Rowland Dodson:

Yes, this committee has sermons published from time to time which are widely distributed. Some of the sermons I have written and published in religious journals are widely copied.

The Rev. Leopold A. Nies put them in charge of the church paper:

Yes. Five laymen who publish the weekly Herald, three laymen who issue calendar. But one man, I have, who is an expert in advertising.

The Rev. Henry Edward Rompel, D.D., depends upon his committee to work on the daily papers:

We have a Publicity Committee which keeps the papers posted on the movements of the pastor and the church.

The Rev. E. H. Byington, D.D., says concerning the employment of a committee:

Only once. For me it pays better to get their advice, and handle the thing myself. It should be left to others only when they are especially adapted to it.

The Rev. J. Whitcomb Brougher, D.D., would seem to imply that he left the matter wholly in the hands of his committee, but one who measures his personality will understand that he, as he should, directs it. He very emphatically says:

Always have an Advertising Committee with men on it who know how to advertise. The head of my committee is the head of the biggest advertising company in the city. Better pay a professional ad writer to handle your advertising and have it done effectively, if you cannot get volunteer service.

The Rev. Worth M. Tippy, D.D., very frankly owns the difficulties in the plan of having an independent committee:

Yes, but I found a committee in the way. I now use my Executive Committee in general policy, and publicity men in particular cases.

The Rev. D. E. Weigle, D.D., states the matter as it should be:

No, I do this myself, for I am conceited enough to think I can do it a little better than they, for I am more interested.

I will have a press agent this fall. My work is becoming too multiplied.

Dr. R. S. MacArthur's plan is a good one:

I have not, but I have frequently consulted with experienced men on best methods of advertising.

The Rev. R. B. Guild, D.D., seems to agree with him:

Only when I had a good advertiser in the congregation.

There may be cases where one layman is peculiarly gifted and is in such hearty sympathy with the spirit of the minister that he could do the work as Mr. Edward Crusselle, who says:

I am the Publicity Committee of my church.

The condition described by Rev. Allen A. Stockdale, D.D., is ideal. He declares:

No. Not that they were conscious of; but they all belong to that committee unconsciously.

The Rev. S. A. Northrup, D.D., put the case bluntly and yet as it usually must be. He says:

No, sir. I manage the whole business myself.

Most ministers must look after the matter as closely even as does Dr. Sanders, who writes:

No. I am printer by trade. I write my own copy and frequently tell the printer exactly what I want, even to buying the "cuts," arrangement of design and the color of ink.

Normally, the pastor ought to secure the advice and cooperation of every possible individual, but in the end he must keep his own hand upon it, for he can best estimate its power and measure the goal toward which he is working. That, of course, is not an infallible rule. If there is a Publicity Committee, it must constantly work in closest sympathy with the pastor. His veto ought to settle most matters without a protest. Such a pastor ought to be willing to bear the responsibility of putting out unusual printed matter, as well as take the blame for rejecting proposed publicity methods. Of course, if the minister is extreme and ill balanced, he needs kindly yet firm treatment. If he is overly conservative, then a strong course of intelligent reasoning and patient prodding will bring him to his senses. Careful persistency will make a good publicist out of a potent preacher.

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CHAPTER VI

The Newspaper's Coöperation Secured

Ready for Coöperation

Two years ago it was the writer's privilege to address the New England Conference at Cambridge, Mass., on the subject of "Church Advertising." Incidentally in the address, something like the following was declared:

It is a great mistake for clergymen to keep aloof from newspaper men and to refuse to be interviewed. Everybody reads the newspapers, and if you want to get your interest before the public, you must secure the coöperation of this important agency. They will always treat you fairly if you give them reason for doing so.

This statement was telegraphed to the New York Times and reproduced on the front page. In less than six weeks, a clipping bureau had gathered one hundred clippings from daily papers all over the United States, among them the New Orleans Picayune; the Saint Louis Post Dispatch; Indianapolis News; Ogden (Utah) Standard; Waco (Tex.) Herald; Oklahoma City Times; Tacoma Ledger; Oakland (Cal.) Tribune. All sections and sizes of towns were represented. Without exception the papers were pleased with the statement and expressed their glad willingness to form a closer partnership. A few declared that the relation was intimate already. Most of them, however, realized that there did not exist the sympathy between the preacher and the daily paper that should be enforced. The Men and Religion questionnaire disclosed the fact that 103 of 124 newspaper men who replied declared that they would welcome a conference of newspaper men and church leaders, locally.

The newspaper has led in many reforms, and when such are under way the pastor ought to be very prompt in coöperating.

As Mr. Schermerhorn, the owner of the Detroit Times, says in a personal letter:

Wide-awake clergymen should lose no time in joining forces with the publisher when he is going after some social or political evil that is un-

mistakably vicious. They should align themselves promptly on the patriotic and wholesome side where a clear-cut issue is presented by an unafraid press. Let the preacher commend in his sermon whatever the newspaper has tried to do for civic betterment on Saturday. Newspaper columns that are closed tight against theology generally find room for pulpit discussion of civic or social ills, especially if the deliverances run parallel with their own policies.

Appreciate Recognition

When the racing interests were determined to restore that iniquitous sport in New York State during Governor Dix's administration, one newspaper in New York city made a vigorous, persistent, and courageous fight against it. The writer called on the owner near the end of the fight, which was won. He remarked:

I was glad to get your letter the other day commending the position of our paper in its fight against the restoration of racing. It may interest you to know that not a single other minister wrote me, nor did I get much strength from the moral interests of this city.

That declaration ought never to be possible. The minister often urges his members to write a criticizing note to legislators and papers. Would it not be wise and Christian for him to urge them to commend good things that appear in the dailies? The Union Place Methodist Church in Union Hill, N. J., did a tactful and fair thing by inserting the following notice in its Sunday bulletin:

A Recognition. This church is indebted to the management of the Hudson Dispatch for their continuous generosity in devoting space to the events of our church societies. And their handling of our Mock Trial was especially fine. Did you see the paper on Friday morning?

Newspaper Reforms

The Evening Globe so persistently followed the loan sharks in New York city that the Legislature was compelled to pass a law and they were stopped from their blood-leaching methods. When Jacob A. Riis started his campaign for playgrounds on the East Side he was a newspaper reporter. He was able to secure the coöperation of the daily papers, and by patient publicity, clothing facts in human interest stories, Mr. Riis won his fight for playgrounds, and received the title from Theodore Roosevelt, "The most useful citizen of New York."

Mr. Tennant, the managing editor of the Evening World, told the writer of an experience he had while the elder Mr. Pulitzer, the owner of the paper, was alive. He had managed a campaign against a railroad and its coal property. When

success was crowning his efforts he met Mr. Pulitzer one day, who smilingly said, "Did you know that I have many thousands of dollars stock in the company you are so vigorously fighting?" Mr. Tennant at first feared he would be condemned for his fight, but Mr. Pulitzer immediately said, "You are right, and I am perfectly willing to lose the money as long as that is so."

It is not true that all newspapers are selfish. Unfortunately, many of them are primarily after the dollar; but, thanks to the church and its gospel, the day is coming in when even commerce is recognizing that honesty is the best policy, and that godliness is profitable for all things. The newspaper now is beginning to find that it will pay financially if it renders largest service to the community along righteous lines.

Advertising Insuring Notices

Two or three New York dailies will not print church news in their columns unless the church carries a stereotyped ad in the section devoted to that purpose, but their number is gradually decreasing. Most of the dailies are glad to secure real news and print it as they will any other kind. Nevertheless it is interesting to note what Mr. Gardiner, the advertising expert, says:

> What has taken the place of the old church bell as the chief advertisement of the church? The newspaper, with a few columns devoted to "Church Notices." Church notices, all written by the same reportorial hand, in which an attempt is made to give no individual church an advantage in publicity over any other church. This has done some good, in a perfunctory way, because any publicity must accomplish something. Being purposely colorless, these religious notices have lacked utterly human interest. Their chief usefulness has been that of a church directory for those whose purpose to attend services was already formed.

In addition to this fact, the church has in the past suffered much from the "cub" reporter. He has known nothing about the church or religion. He has garbled the news badly. He has frequently imagined that it was a mark of unique ability to play the facts up in big, bald style. When the church spends more money for paid advertising, and comes into closer contact with the paper, and furnishes worth while news, it can begin to command better reporters. The New York Mail, for example, has an earnest Christian man who gives himself wholly to the gathering of church news and shapes it up with a sympathetic spirit and hand. This is also true of the Evening Post, and it is becoming increasingly true of the Evening Sun and the Tribune and the Press. The Brook-

lyn Eagle has always stood out as specializing in this department. The Philadelphia North American has been following up the paid advertisements purchased by a committee of laymen with splendid two-column editorials.

Minister Assigned to Write

The Rev. Charles B. Allen, the district superintendent of the Methodist Episcopal Church in Detroit, has organized the churches of that denomination into a solid body for publicity. A young minister with the gift of preparing "copy" in newspaper style was selected to edit the church news before it was sent to the dailies. The papers were delighted and published most of it literally. Dr. Allen writes:

> Laymen were much pleased with the results, and although nothing more was happening than always was happening in Detroit, it began to get the attention of the people in a way to fasten their attention. My opinion is that it would pay us to secure for Detroit the entire time of a man like the Rev. Mr. Marsh and pay him his salary to keep advertising and church matters properly before the general public.

Sunday School Class Publicist

E. R. Rice, the secretary of the great Vaughn Class, of the Calvary Baptist Church in Washington, D. C., writes:

> To-day the class has a press agent whose business it is to let no opportunity escape of getting before the public. W. W. Greene is our press representative and one of the best reporters in the city. He makes his news interesting reading, consequently the papers are willing to accept it.

The day is coming when the church can demand better space and a more sympathetic treatment. It has already begun, one hundred and one of the one hundred and thirty-three papers answering a question declare that they run more religious copy than formerly.

Newspaper Ill Will

Some ministers are very prompt to criticize and condemn daily papers. They have insisted that it was due to an innate and fixed unfriendliness. In order to discover how far this feeling extended, a question was sent out as follows: **Why, in your judgment, do the daily papers appear so unfriendly to the churches?**

Most of the replies took the matter up in full, and by far the largest majority insisted that the paper was friendly, or else when unfriendly it was due more to the attitude, carelessness, or incompetency of the minister. Only a few can be quoted, but they will evidence the attitude of the rest. Some hold that the minister is too ready to condemn the daily papers.

Milo Atkinson:

Sometimes preachers condemn without knowing all the facts, and thus get the ill will of the papers.

B. A. Bowers:

The pulpit has in too many cases blown the paper up.

L. M. Zimmerman:

Churches too often nag the papers, and do little to encourage and help the press.

A few from different standpoints conclude that when it does exist it is due to the commercial spirit of the day which requires, first of all, that the newspapers shall make money and that, therefore, free notices must in one way or another help the advertiser.

E. Howard Brown:

Fear of financial loss from liquor interests and worldly business men; lack of Christian experience.

Orien W. Fifer:

As a rule churches represent hostility to certain lines of business which advertise well. Lately such advertisements are refused space in best newspaper.

Thomas S. Brock:

My experience has been that they are not unfriendly if you have the money to pay the regular rates. They are commercial and want full rates. They forget that the church is a public institution.

M. H. Lichliter:

Because the ministers fail to get into friendly personal relations with reporters and editors.

Mr. H. M. Blossom:

They don't—except as they are "bored" for free ads.

The Rev. Charles A. Eaton, D.D., who was himself a newspaper man, and has always been very friendly with them, puts his finger on the real and deep cause where an apparent unfriendliness exists. He says:

Because they stand for complete secularity of life.

Some editors imagine that religion is a sort of artificial thing that does not have to do with the everyday life. They hold that the nespaper is to be a history of the happenings of the Now. We must demonstrate how thoroughly religion enters into the sorrows and joys of home life and the work day, the business dealings and the pleasure plans of common mankind. Out of this grow the other reasons given.

W. H. Christ:

Because they think very few are interested in church projects.

Sydney Herbert Cox:

Because the average minister demands space often for pink teas, which are *not* news. The average editor confuses religion with sectarianism or theology, or both.

M. A. Matthews:

Because ministers do not know how to prepare manuscripts, truthful church notices, and other matters for the papers.

Many of the difficulties could be removed, however, if the ministers would thoroughly cultivate the newspaper in a humble yet not cringing way, but with the recognition that the editor may be serving God and man as certainly as the minister. These men, therefore, are not far amiss.

E. W. Hart (Philadelphia):

Pastors and churches are about as unfriendly in attitude to the newspapers as the newspapers are to them. Seldom do the editors receive any commendation for publishing church news.

J. Whitcomb Brougher:

Because the preachers and churches do not keep on friendly terms with the editors and reporters.

G. H. Combs:

I hardly think it is "unfriendliness"—rather indifference and a failure to recognize any news value in religious happenings.

S. A. Northrup:

Because pastors do not appreciate and pay attention to reporters who call upon them for data and facts about church work and sermons.

J. F. Shaw:

The preacher should make a special call now and then on the editor when he has no church news to be inserted.

D. E. Weigle:

Most ministers are too independent and think the papers owe them notice. The right kind of a preacher gets more notice than he wants.

Newspapers and Roman Catholicism

A number suggested that unfriendliness was caused by Roman Catholic influence. The writer has met this objection, and also has noticed for years that Roman Catholic news is prominent in every daily paper in the land. Hence a question asked the ministers was: **Why do Roman Catholics secure so much favorable attention in dailies?**

A great many exaggerated statements are made as to the reason for this situation. Some declare that Roman Catholics

own most of the daily papers. Others insist that this is not so. One is positive that they have bought up the Associated Press. The manager of this organization, Melville W. Stone, happens to be the son of a Methodist minister, and he himself is not ashamed to be affiliated with the church. Two or three charge that the papers are either manned by Catholics or by skeptics. That is not true in New York city.

The writer knows personally six of the managing editors of great dailies in the city, and all of them are Christian men and members of the church. A large number of newspaper men are sons of ministers who are worthy of their fathers. Talcott Williams, the head of the Pulitzer School of Journalism, is a very devout man who speaks freely and regularly on religious subjects. These men are all Protestants too.

Let us look closely at some of the reasons given. A good one that comes close to the real facts is pointed out by the following:

Charles A. Eaton:
Because they are a political and financial force. They are Catholics first every day.

Sydney Herbert Cox:
Because Roman Catholic mechanics dominate the press rooms and editorial staffs. Where this is not so the men are skeptical and indifferent.

D. E. Weigle:
Catholics are more loyal to the church.

This easily leads to the other fact, that the church is a very compact organization and its members stick together:

J. Whitcomb Brougher:
They stick together and are recognized as a powerful influence in the community.

Orien W. Fifer:
Their swift and solid political action, their constant attention to all forms of publicity, and the secret method of their determined action.

George W. Owen:
Partly because they represent a large constituency.

A. B. Taylor:
Because of the Roman Catholic reading constituency, who hang together better than the Protestant readers.

J. F. Shaw:
Because they are in politics, and most newspapers are in the same business.

They know, too, how to value the power of influence.

M. H. Lichliter:
Usually are in close touch with the business management of the great dailies.

F. R. Leach:
They get in touch with the editors more than the Protestant minister.

Leopold A. Nies:
Often through their advertisers. Then, too, they make a row when things of note do not appear.

Because of their high estimate of the newspaper, they are careful to uncover news and prepare it in the best possible way. It is interesting therefore to read replies of the following, who come both from little towns and cities:

E. W. Hart (Philadelphia):
They cultivate editors and reporters, and are careful to prepare full accounts of their affairs, saving reporters and editors time, and insuring accuracy.

A. C. Hacke:
My personal opinion is that it is part of their propaganda.

M. A. Matthews:
Because they have press agents and use blackmailing methods.

A. F. Ragatz:
Catholic announcements are so full of the "out of the common" that the reports make good reading.

Allen A. Stockdale:
Their methods are more newsy than so many dead Protestant churches.

Do Newspapers Help?

Because of the pessimism manifested in some quarters concerning the coöperation of the daily paper, this question was asked the pastors: **Have you had an experience where the daily paper coöperated in a religious or moral campaign?**

Very few took the negative attitude. Some did declare that when the fight was against the liquor forces the advertisers compelled the paper to take a negative attitude. It is often true that the financial interests want to keep a town "wide open," and will frequently compel the owner of the paper to lie down when a moral fight is on to close up the bad institutions in the town.

Some very encouraging replies, however, were received. Very many of the ministers had experiences where coöperation came through united revival effort. Here are some specifications:

W. E. Biederwolf:
In Piqua, O., the Piqua Daily Call devoted one and two and sometimes three pages daily to the meetings in progress, and on Mondays four pages, and on one occasion asked me to edit the paper, which I did. The same was done in Lorain and Akron, O., and elsewhere.

Fred K. Gamble:
Large space for sermons and items of interest in revival campaign. Prohibition campaign in Maine helped by many papers.

William H. Phelps:
Papers did great work in our three union revival campaigns. One had a special reporter at work.

Allen A. Stockdale:
Yes, in the Men and Religion Forward Movement. Press did splendid work.

Robert Watson:
Gave us good coöperation in Sam Jones and Gipsy Smith evangelistic campaign and in "The World in Cincinnati."

Others secured help for social service campaigns and efforts to improve conditions:

Clarence O. Kimball:
Yes. In Spokane we never could have won our great fights for Sunday closing, for various municipal reforms, and for philanthropic movements without the coöperation of the Spokesman-Review and Chronicle. Nor could we have secured commission form of government in Walla Walla, thus overthrowing the ancient whisky ring, without the help of the Evening Bulletin.

A. W. Leonard:
Yes, the Post-Intelligencer of this city coöperated with the church forces two years ago in an effort to do away with the red-light district.

R. S. MacArthur:
Yes, I have coöperated with the New York Tribune and other New York papers on the moral side of political questions.

S. A. Northrup:
The Kansas City Star aided me and a Catholic Bishop in closing a Sunday theater which was ruining boys and young men.

C. H. Woolston:
The Philadelphia North American writes items for the ministers against rum and bad government.

George Rowland Dodson:
I have asked, and received in some measure, the coöperation of the Saint Louis press in promoting the work of the Saint Louis Society of Social Hygiene, of which I am president.

The Protestant Church has yet to learn what it can accom-

plish through the daily papers when it unitedly demands certain things. Nothing is so susceptible to public opinion as the daily paper. It is not to be wondered at that a number of pastors write that the paper that was a "wet" sheet in the town before local option banished the saloons afterward became a "dry" sheet. Dr. Fifer declares:

Union labor papers became more careful in general criticism as a result of personal interviews. In a country town papers came to church support quickly.

Securing Newspaper Friendship

Convinced that friendliness would secure coöperation, another question which brought remarkably practical replies from the pastors was: **What methods have you employed to secure the friendship of local paper authorities?**

Almost every answer out of the seventy-five received has a good suggestion in it. It will not be necessary, however, to mark out the replies, since they are so absolutely clear that anyone can see the point quickly. The writer has made a careful study of newspaper men. He graduated from a city editor's desk into the ministry. Many friends are in charge of newspapers or doing reportorial work. At no time has he been mistreated or refused any kind of fair coöperation. The most human people on earth are those who work on daily papers. In fact, if they did not keep their humanity near the surface they could not catch the drift of things and so get the news which the people wanted and also be able to pump it out of folks who had it. A preacher must be immensely human if he is able to fulfill his mission. Consequently, there ought to be the warmest possible sympathy between these two classes of people. It is exceedingly wise to cultivate the reporters and become their genuine friends. Hence these replies are significant:

Andrew Gillies:
Personal touch with the newspaper men and cheerful assistance whenever I can render it.

F. W. Hart:
I furnish them travel articles free.

W. H. Christ:
Patronizing them with church printing.

A. C. Hacke:
Furnish them items of church news when I have them.

Horace L. Jacobs:
Report often what I observe about the city, and many personals.

J. W. Lee:
Always frank with them. Putting them on the trail of any kind of news. Sometimes thanking them in public.

Orien W. Fifer:
By telling frankly all I know, then asking the withholding of any portion apt to cause embarrassment by premature publicity.

S. A. Northrup:
Never turn down a reporter night or day or even at two o'clock in the morning; if a pastor is in possession of any facts or data of general interest, call up some reporter and give them to him; take pains to aid him to get any news of public concern.

William H. Phelps:
Send in occasional good "finds" which they might appreciate or use.

But we must under no circumstances fawn and gush. They quickly sense an insincere attitude. They cannot be easily "worked." The splendid set of replies which follows emphasizes the proper attitude one should take for genuine and mutually helpful coöperation:

George W. C. Hill:
Have asked only for what the church has a right to expect as a proper and necessary institution of the community.

G. H. Combs:
Personally I treat newspaper men as I do all others, and never for a moment place myself in the attitude of a prospective viewpoint of newspaper notice and comment.

M. A. Matthews:
Treat them fairly, honestly, fearlessly, and sympathetically.

Daniel L. Marsh:
I am always a *friend* to them—and I am a *man*.

Allen A. Stockdale:
I have always played a fair game and have remembered that all were men.

J. Whitcomb Brougher:
Never get mad at any misrepresentations or mistakes that appear in the paper about me and my church.

Clarence O. Kimball:
I always know personally the editor-in-chief, and learn what is the power behind the throne—back of him.

W. E. Biederwolf:
I always make a friendly call on the editor soon after entering a city.

I ask him to introduce me to his manager and city editor, etc. I see that he gets a good share of our paid advertising. I thank him in the public meeting.

M. H. Lichliter:

Friendly conferences with representatives of the press. Luncheons with editors. Whenever possible give a good outside "story" to the reporters.

D. E. Weigle:

I carry my notices to these men, and, calling every week, they know me well. I could not do this without the use of an automobile; thus I do it in a hurry—and it pays.

Sydney Herbert Cox:

In difficulties go direct to the city editors and chief authorities.

Newspaper men are absolutely trustworthy if put on their mettle and honor. It is best to be perfectly frank with them, telling them all the facts and then notifying them what they can use and what not to give to the public. In this way they can get the atmosphere of a story and easily leave out things which must not be told. We must be glad to freely give interviews whenever requested. A minister ought never to be too busy to see a newspaper man, and at no time should he turn down a request for an article if it is possible for him to accede to it.

Another question propounded to the ministers was: **Have you been mistreated by garbled or maliciously written newspaper reports?**

As to Misstatements

Seventy-seven replied. Thirty-six, with various kinds of explanations, said "Yes," while forty-one, without equivocation, said "No." The answers, when beyond a mere yes or no, are very varied so that they cannot even be classified.

The Rev. W. E. Biederwolf, when it did occur, felt sure it was traceable to evil spirits. He says:

Many times, deliberately lied about, etc., but never by a reputable paper or by an editor of much character. Sometimes the editor of a strong paper has the spirit of the devil in him.

Others, like Dr. MacArthur, hold that it comes to a public man:

Yes, frequently; every man in public life is often misrepresented, and politicians as frequently as ministers.

But newspapers are fair and ready to correct it:

J. Whitcomb Brougher:
Yes, but a friendly visit to the editor's office and the placing of a big display ad the next week in his paper will change all that.

Sydney Herbert Cox:
Very rarely; always got courteous adjustment by going courteously after it; not going as an outraged dignitary, etc.

It is seldom malicious but is, as a rule, traceable to inexperienced reporters:

Orien W. Fifer:
Accounts garbled by inexperienced reporters not familiar with church methods, vocabulary.

S. A. Northrup:
Never; I run off two hundred or six hundred words on my typewriter (if requested to report sermon or address), then no misrepresented reports are possible.

Many agree with the writer that real and malicious misrepresentation rarely, if ever, occurs. Hence:

Allen A. Stockdale:
Only once in five years, in Boston, and I am in the papers as much as any other minister.

Henry Edward Rompel:
Only twice that I know of, and then they were ready to correct if I said so.

Often no deeper than the headline, says Dr. Lichliter:
Seriously at times not by the reporter but by the headliner, who failed to catch the significance of the news matter. Frequently misrepresented.

Real News Promptly Accepted

Many imagine that church news is not acceptable. The real truth, as before hinted, is that much of it is not put up in a newsy form, or is of little consequence. One other inquiry which the clergymen answered was: **Have you found it difficult to get real church news into the papers?**

Of the seventy-eight who answered only eight said it was difficult, while seventy insisted that it wasn't. Dr. Kimball says:
Never. They want it. News is their business. But it must be *NEWS*.

Dr. Stroup says:
No; but, on the other hand, find that our best papers are glad to get an account of things that are really being done.

Of course we may differ with the authorities, as Dr. Ward suggests:

Not "real news" in the strict sense. Of course the editor and I do not always agree on this point.

Poorly prepared copy often shuts it out, as Mr. Spencer of the Hartford First Baptist Church says:

A hurriedly written scrawl, in badly written script with many errors of punctuation and spelling, deserves the wastebasket, but copy written on the typewriter, properly condensed and well edited by the writer, is always received, and usually with thanks.

Double Space

It is unwise to single space typewritten copy, for then it makes it impossible for the newspaper man to edit without rewriting the whole thing. The writer lost many opportunities for publicity by trying to save paper until a reporter friend said, "Double space your typewritten matter, and many times it will be used, because it can be handled quickly and edited or reshaped when in that form."

Suggest Interviews

There are so many topics on which a newspaper man might seek an interview. Once in a while it is legitimate to suggest such a thing.

Sunday Papers

There is now a big question as to whether one should submit to an interview for a Sunday newspaper. C. J. Marr, president and general manager of the Publishers' Press, some months ago sent out a letter to a widely scattered number of religious leaders. He asked them if a Sunday magazine "insert," prepared to go with the daily paper, but having in it religious news and articles on religious subjects, would be valued and acceptable. Without an exception, all of these men answered in the affirmative. They thought such a magazine to be inserted in the Sunday paper would be exceedingly valuable. We recognize that the people are reading the paper, and since it is all prepared on a week day, we may use its columns to get truth into the minds of the readers. The Monday paper, which everyone freely reads without question, has all of its work done on a Sunday. If we consent to interviews, it will be necessary for us to swallow our reserve and native modesty and be willing to endure all kinds of publicity. The interviewer may be perfectly fair with us, while some other paper may copy and twist what has been said. Enough good publicity will, however, come from such procedure to more than offset the harm.

A Saint Louis pastor, fearing this indescribable injury from misrepresentation, writes:

> For some years I have exerted myself to keep out of the Saint Louis papers for the reason that they garble my reports, use sensational headlines, omit qualifying statements, and so tend to make me appear queer and erratic. This injured me, because my capital is, in part, the public confidence.

Sunday Stories

The writer has had a number of whole page illustrated stories in the different Sunday papers. His natural tendencies were against it, and for a long time rebellion kept this form of publicity out of service. Dr. Minifie, who is now the pastor of the church in Boston made remarkable by the spiritual ministrations of Dr. A. J. Gordon, seems to agree with the writer heartily.

Prepared Abstracts

Dr. Brougher, of Los Angeles, covets the newspaper publicity which calls for pictures and exact quotations. The man who permits this sort of thing will be called a self-pusher, but he may bear that opprobrium, if sure in his own heart that his purpose is unselfish. For years the writer has prepared a brief typewritten abstract of his evening sermon and mailed it to the daily papers. It has secured tremendous publicity and enabled the writer to speak to millions, through the medium of the printed sermon in the daily paper, that could never have been reached by his small voice in the church auditorium where he spoke.

The Publicity Committee of the First Baptist Church at Hartford prepares the abstract and sends it out. For a long time a friend of the writer's performed that office and saved his "face" by inclosing a little note saying he felt sure such a sermon would be valued. Dr. Lichliter, one of the most scholarly and successful pastors in his denomination, does not hide the fact that his custom is to prepare an abstract of his sermon, and in the same way give them to the reporters. Other public men do that regularly; why should the minister stand on timidity, or so-called humility, and lose the chance of bringing the gospel to thousands?

Newspaper Training

Nothing could be better than for the ministerial student to be trained on a newspaper. Mr. Moody used to say that every minister should be a reporter at least six months if he would be best prepared to preach.

In the interrogations used to form the basis for this book, the writer endeavored to find how many ministers

had been newspaper men. Among those who had actually worked at the business were some of the most successful. In that group, we find such men as J. Whitcomb Brougher, Orien W. Fifer, Charles A. Eaton, Clarence O. Kimball, Clarence S. Long, M. H. Lichliter, and A. B. Taylor. Many others write regularly for the daily papers. Some of them gladly submit editorials which appear without their names. Others submit stories which are newsy and attractive. Dr. Dodson says:

> For ten years in California I had from one to two columns at my disposal every Monday and filled the space with condensed reports of my sermons. This multiplied my influence and the publisher told me that it increased his circulation, and that the Monday sales were always the largest. I have had editorial control for periods of ten days to two weeks once or twice.

S. A. Northrup shows his friendliness:

> Often write for local and metropolitan dailies by request and well paid for same; if called up by phone for a hundred or more words on a given subject, I sit up till midnight to prepare it, or go at it at once and give it immediate delivery—if not called for.

A. B. Taylor helps in the same way on a rural paper:

> I write notes for the local country weekly in order to get church items printed, giving the paper other items of news as a sort of reward.

Clarence O. Kimball had a good training:

> In my boyhood I served in every capacity in a country printing office, from devil up to editor.

Orien W. Fifer was similarly prepared:

> I served quite a period as a reporter on a daily paper before entering the ministry.

The writer would conclude: Let the minister be always ready to give interviews. First, let him know the managing editor of the paper and impress his willingness to coöperate.

Prepared Interviews

Many garbled interviews result from sending green reporters to be tried out on the local parson. If the pastor has demonstrated his friendliness and ability to the managing authorities, such a trial will not be made. Usually write down carefully the things which are to be quoted. Enforce this rigidly if the interviewer is of second-grade ability.

Furnish all possible news to the dailies exalting the social life of the church. People everywhere are looking for helpful fellowship. The New York Globe once printed the plaint of a lonely man in New York. A gentleman who had been glad-

dened by the social life of Grace Church answered it with a well-written, cheerful letter, which was also printed. Interrogations came and the friendless author eventually joined the church, happy and cheery because of the social and religious life which he found. Many people have a notion that the church is open on Sunday only to warn sinners of future punishment and to demand an impracticable piety.

Professional Help

The writer accepted the position as chairman of a publicity committee during the time that the Board of Home Missions and Church Extension Society met in New York. Hitherto the meeting had received a three- or four-inch notice in the daily papers when it occurred annually. A competent ex-city editor, who was resting for a few weeks, was hired to help and the newsgatherers were aided vigorously. At the end of six days, more than twenty-five columns of newsmatter had been clipped from the New York papers, besides much more that had been sent over the country by telegraph. Interviews with far West missionaries, questionnaires propounded to bishops and secretaries, and news notes of various kinds were furnished until the daily papers were glad to print the copy.

Suggested Special Articles

Let the minister write signed editorials. While a pastor in Denver the writer wrote a series of articles for young people. The first one was on "To Succeed—Lay Hold, Hang On, and Hump." A little later a football game or two furnished lessons for an epigrammatic article. Then for another paper a series of brief prayers for each day during Passion Week were prepared. This started a style of composition that led to the writing of "Week-Day Prayers." Sermons may easily be related to news events. The old prophets clothed their message in the incidents of the day. We can do no better. The New York factory fire, for examp'e, furnished an opportunity for a telling message to greedy and materialistic citizens.

Prepare manuscript copies of addresses for reporters. Many great messages are delivered by pastors to a gathered handful, when a slight effort would put him on a forum where all the readers of the local papers would hear him.

Pertinent Sermon Topics

Frame the sermon topics to arouse sane curiosity. Speak on current happenings from a religious standpoint. The old prophets did it. People want to know what the church thinks. Here are suggestive topics:

Baseball and Religion.
Do Riches Shut Out of Heaven?
Did God send Punishment in the San Francisco Earthquake?
A Bible Union Labor Man.
Are Political Bosses Necessary?
Sunday Theater-Going.
Does it Do any Good to Pray?
Why Do Ministers Sons go Wrong?
Are Socialists Infidels?
Emotional Religion.
Is there a Personal God?
The Judgment Day.
Lincoln's Religion.

Nothing so emphasizes news as illustrative pictures. Secure such pictures, and even the largest city daily will be glad to secure them if they illustrate a human interest story.

Attractive Illustrations

When first coming to New York an automobile trip was planned by the City Missionary Society to take a company of folks to all the churches which it had founded. The writer's laddie was but one year old and was carried in his arms. One of the newspaper reporters asked the privilege of taking a picture of the pastor with the boy in his arms. This, of course, appeared in the daily papers. It did no one any harm, but gave publicity. The finest photograph of the boy at that age is the one which was afterward furnished by the reporter to the pastor, and enlarged. Here is a list of a few pictures which have appeared in daily papers illustrating the work of Grace Church, Denver, and Grace Church, New York:

The pictures of lady and men violinists, cornetists, cellists, harpists, mandolinists, etc.

Group pictures of Sunday school classes, Brotherhood banquets, and photographs of home talent plays and individuals taking part in them.

Groups of foreigners formed in Sunday school classes and large committees of laymen who are known in the city.

Sunday school classes costumed for drills.

Prominent musical aggregations such as orchestras, bell ringers, glee clubs.

Peculiarly beautiful children or groups, either in ordinary dress or in special costume attire.

Pictures of church calendars or other unique printing.

Pictures of the church interior and exterior, and of the pastor and employees or officers of the church.

As suggested in another chapter, the papers can often be persuaded to coöperate in some new plan devised by the church. While in Denver the Denver Post furnished roses

annually for a great Sunday night service. Naturally the paper gave it much publicity, and thus helped gather a great crowd.

Help, with a Unique Plan

In New York, Roberson, the travelogue man, was secured for a series of lectures. The Evening Globe management agreed to coöperate by printing a coupon in the paper on the front page announcing the location and the lecture and carrying on the inside a story, a column in length, about Mr. Roberson's pictures and worth as a lecturer. Everyone who brought a coupon to the church was admitted for ten cents; without this coupon, the admission was twenty-five cents. This was a valuable piece of publicity and did not injure the paper either, for the pictures were of the highest type.

CHAPTER VII

Paid Newspaper Advertising

The Newspaper Excels Circulars

Mr. Louis Wiley, the general manager of the New York Times, one of America's greatest papers, writes as follows:

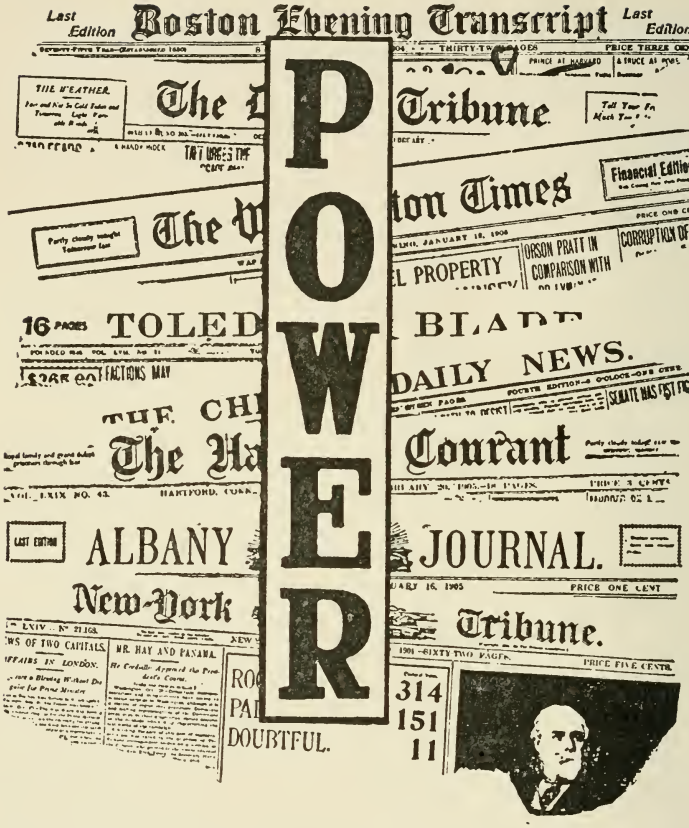
> Church members will not give their personal time to the word-of-mouth advertising of the special work of the church, and the only practical substitute for personal work is advertising. A notice of special meetings should be sent through the mails to every member of the church, but general advertising of the church should appear in the daily papers, because this is the most dignified, appropriate, and effective medium for the purpose. To reach two hundred and fifty thousand men and women through the mails would cost $5,000 for postage alone, not taking into account the cost of advertising matter inclosed, envelopes, addressing, etc., while the same number of persons could be reached through a daily newspaper, with an advertisement of excellent size, every week for a year, by the expenditure of the same sum. An advertisement in a clean newspaper, which enters the home, would receive more careful and thoughtful attention than a circular through the mails.

Group Advertising

Mr. W. C. Freeman, known wherever advertising men live, made an estimate for a group of retailers who wanted to do united advertising. He computed that if ninety-five dealers put up $600 a year, they could buy one page each day of the week in four separate papers in New York city. Can anyone estimate the influence of such a campaign if carried on by the churches in a city? Of course in a smaller town a much less amount of money would accomplish great results. Even New York could be thus impressed, and there are surely one hundred churches which could put aside from their budget $600 for newspaper publicity.

Power of the Press

E. H. Packard, of Roslindale, Mass., who has given himself unreservedly to religious publicity, has prepared a striking illustration which helps enforce the fact that newspapers have an incalculable power:



In this day of cheap newspapers it is difficult to drive a truth home in one paper. Most people read several. In a careful investigation made under the direction of Mr. Scott, in Chicago, it was found that people read papers as follows: 14 per cent one paper, 46 per cent two papers, 21 per cent three papers, 10 per cent four papers, 3 per cent five papers, etc.

There is no question but that one of the biggest powers in the world to-day is the daily newspaper. That is why many politicians purchase an "organ." It also explains why editors are so frequently put into public office. The newspaper man

is intelligent, square, and sympathetic, well equipped to know the will of the people and to put it into thought. His very training gives him the ability to read their needs.

It is sadly true that few papers have the personal strength to mold opinion along moral lines. Such moral strength, however, is increasing since papers are cleaning up and are drawing into their service men of high principle. While usually the daily paper seeks primarily to completely represent the community, nevertheless, as they do so, they influence the community at the same time.

The writer knows of a smaller town where the church has never had any standing simply because the editor and owner of practically the only daily there was a skeptic and soured at religion and ministers. He turned every bit of news to ridicule religion. He impugned the motives of every churchman. He gloried in the downfall of the professing Christian. Some time ago he gave up the business and the town has felt the first revival known since his advent. Two new churches are being erected, while two others will shortly arise and build. A one-hundred-thousand-dollar Y. M. C. A. building is also in course of construction, while a hospital, started by popular subscription, is being erected. The saloons, though illegal, continued to exist, but have now been completely banished, and that town of 15,000 is absolutely "dry." No better illustration of the power of a newspaper could be discovered.

The Philadelphia North American, even in that large city, has helped tremendously in cleaning up the community and in shaking off the grip of the grafters. That statement might be made of many papers over the country.

One question propounded to the group of ministers was, **Does the matter printed in the dailies have any influence on your own opinions?** While the answers may have in mind the news matter, they also must of necessity include the advertisements, since they make up so large a part of the daily paper. Sixty-six of the ministers answered. Of this number thirty-nine admitted that the daily did influence them, while twenty-seven denied it. When a newspaper does have an influence on anyone, the advertisements are bound to count tremendously. Especially is this true if the management of the paper is high grade. The New York Mail, for example, under the advertising management of Mr. Freeman, admitted

Do Newspapers Influence Opinions?

no advertisement which did not tell the complete and unequivocal truth. The Philadelphia North American also, in order to keep its principles high and its breath sweet, refuses a long line of questionable advertisements. A newspaper is much like a man—it cannot have a strong influence unless it is absolutely sincere.

The Rev. Thomas S. Brock feels that the masses, not the leaders, are influenced. He says:

Very little on me, but I think they influence the rank and file of the people who do not take time to think much.

The Rev. Clarence O. Kimball, D.D., pays the dailies a very high compliment:

Yes, and so it has on everybody else. The newspapers are the greatest moral power in the world to-day. They are in intimate touch with the people; the church at large is not—there comes the rub and the apparent antagonism.

The Rev. Johnston Myers, D.D., a minister who preaches to the masses, says:

Newspaper articles influence all who read them.

Many would agree with the specifications of the following group:

Orien W. Fifer:

In some papers when the editor's personality is known the editorial influence is strong.

S. H. Cox:

Yes, in a paper that has culture plus religion, as, for example, the Boston Transcript and Springfield Republican.

Fred K. Gamble:

Only when signed by a man I know.

M. H. Lichliter:

Very little, except in a thoughtful editorial column, or when signed.

J. Whitcomb Brougher:

It depends on the paper.

It does not seem possible for anyone who fairly faces the question to deny that everyone is affected to some degree by the things which appear in the papers. The position of the following, therefore, seems wholly tenable:

Allen A. Stockdale:

All facts influence the mind. The papers can give the people facts.

B. A. Bowers:

Some things printed influence me.

D. E. Weigle:
Yes, though I take most things with a grain of salt.

J. L. Gardiner:
Somewhat—perhaps unconsciously.

Influencing the Newspaper

The religious and moral element of any community can compel the newspapers to clean up and thus become a medium of uplift. The good people of a far Western city had a contest with a newspaper which had the mistaken notion that the sporting element was alone to be pleased. The Methodist pastor headed an organization of all the churches and protested against the vicious policy of the paper. The proprietor could not at first be convinced and continued on old lines, but they fought on. A group of business men warned the owner that they would take $10,000 worth of advertising away from him if he did not cease publishing objectionable notices. He replied that this kind paid him too well, and he would not discontinue them. Fifty thousand club and church women united in a boycott of the paper. The paper tried to laugh the women out of court; then the business men rallied to support their wives. A Christian man headed a company and started a new and high-purposed paper, which began with 32,000 circulation and soon ran to 55,000. The "stubborn" paper lost 40 per cent of its subscribers. The proprietor recognized the community's demand, and, like a true newspaper man, which he is, made a complete change of front, and now prints one of the best church pages in the country. He immediately threw his whole force back of a union revival campaign in a way seldom equaled. Four downtown pastors who had fought him were associated in it.

The writer has before him a copy of the paper issued at that time. At least one third of the front page is taken up with pictures and heavy type announcements concerning these special services, while two whole pages on the inside of the paper are taken up with further pictures taken by staff photographers and by sermons literally quoted and by interviews with the ministers and with laymen and with announcements of the unusual methods of advertising. Four inches is taken clear across one page at the top to make the following unusual announcement, in large display type:

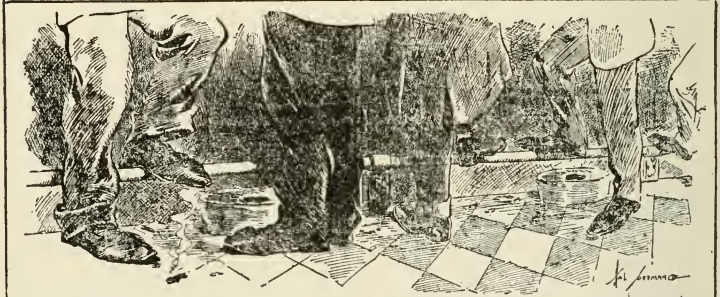
Fireworks Will Be Repeated Tonight in Front of Church

Business Committee Considers Possibility of Using Moving Pictures

Not only will the fireworks display be repeated tonight at 7:30 o'clock in front of Plymouth Church, but a plan is now being considered which if adopted will result in the use of motion pictures prior to the service. It is announced that the fireworks display tonight will be much more elaborate than that of the opening night and red fire will be a special feature. If the plan for the 'movies" is carried out the picture program, which will be of a religious nature, will be an open air affair, the pictures being thrown onto a screen outside the building.

At the bottom of another page was this large and striking cartoon aimed at the saloons which had once been his chief support and which must have taken dire offense at the suggestion:

FEET THAT WILL NEVER ADVANCE



The whiskey-drinker who spends his time with his foot on the rail of a bar will never get anywhere—except to the poor-house or the alcoholic ward. While others are marching to prosperity and happiness he is marking time until progress passes him by forever.

The owner of a great daily paper which coöperated with the ministers of his city in telling the other dailies to quit giving salacious details of divorce trials and "playing up" the sewage news of the city, in a personal letter suggests to the writer:

You might ask the ministers if they ever tried hot water, instead of cold,

upon the heads of publishers. It isn't a bad idea for the pulpit once in a while to bring the editors upstanding for their derelictions. I think ministers and churches should be more courageous in telling newspapers when they are wrong. They stand too much in awe of the press.

The Detroit Times had the coöperation of all the ministers of the city in its effort to compel the publication of clean news alone in the daily papers of that city. It issued a "special" of four pages which was put into every home in the city. These pages were filled with letters from business men and religious leaders condemning the publication of nauseating details of crimes. The publisher, Mr. James Schermerhorn, who had also rejected liquor advertisements, of course, had a storm of opposition and persecution come down upon his head from the worst element. He fought as a Christian soldier in the campaign and won out splendidly, not only compelling the other dailies to clean out their columns, but also making his own paper a financial success.

Clean Journalism

The Philadelphia North American announces that its rejection of certain kinds of advertising during the last five years has cost in income which those ads would have brought, $250,000 a year. They announce as follows:

We have the records in huge scrapbooks. Proposals and contracts ranging from $1 to $9,000, each bearing the plain irrevocable stamp "Declined," and the total amounting to $250,000.

They list among the excluded classes of advertising the following:

List of Advertisements Excluded

Liquors of all kinds.

Crooked or questionable stock-selling schemes, whether in oil, mining, wireless, cement, electric, or other propositions.

Stock market tips and pools and racing tips.

Crooked or doubtful land exploitations, whether in Florida, California, Cuba, Porto Rico, Mexico, or the New Jersey swamps.

Fake puzzle and "coupon" schemes for selling pianos and other merchandise.

Fly-by-night dealers in faked furs, raincoats, etc.

Fake jewelry and water offers.

Books actually or pretendedly obscene or suggestive.

Astrologists, clairvoyants, palmists, fortune-tellers, salary loans, and chattel loans.

Divorce lawyers.

In medical advertising—all remedies containing opiates or alcohol in habit-forming quantities; dosed soothing syrups and other dangerous preparations for children; "cures" or the use of the word "cure" in any sense; all treatments offered for "private diseases"; announcements con-

taining offensive or unsightly pictures; imitations of newspaper features, such as "advice columns."

Excluded from its classified columns advertisements are the following classes:

Salary loans, chattel loans, medical, matrimonial, divorce lawyers, clairvoyants, "Gyp" horse dealers, doubtful financial, racing tips, stock market tips.

As is widely known, this daily is owned by the Christian merchant price, John Wanamaker.

William H. Page, of Doubleday, Page & Co., now United States Ambassador to Great Britain, said to his partner Herbert Houston, one day, "No publication is better than its worst advertisement."

Mr. W. C. Freeman for a long while wrote a column, in his original way, insisting on the necessity of honesty in advertising for success. The policy so grew that when he ceased it one hundred and twenty-two daily papers had contracted for them, and regularly gave them a prominent place presumably as an expression of the paper's policy.

The New York Times constantly publishes this statement: "One hundred dollars reward will be paid for any kind of misrepresentation found in the advertisements of the Times."

It is not to be wondered at, therefore, that many newspapers themselves find it thoroughly consistent, as well as wise, to purchase space in other daily papers. Everybody reads them; they fill up spare time in a valuable way. They can be purchased for a penny, and because cheap can be thrown away—one need not be cumbered carrying them around. They contain something on almost every subject. They have crowded the magazine out of the field, to some extent, for that reason, since now they even contribute stories. They are worded in simple modern English and in short, meaty paragraphs, quickly comprehended.

Convenient and Interesting

It is no wonder that Dr. Northrup said in a letter to the writer:

> I clip the best things in my daily every day for my scrapbook. It is better than a library. It makes a pastor up-to-date, so that he can become an all-around preacher.

Only hermits now do without reading the daily paper. Consequently, the publicist who desires to get a hearing must in one way or another speak through the papers.

The Rev. Worth M. Tippy, D.D., who directs a great church in Cleveland, says:

We think that window cards and dodgers are not valuable, but that newspapers are.

Comparative Worth

Dr. Brougher, who, as before noted, preaches to as many as any other man in America, finds it necessary to use publicity methods to keep his crowds large, so he says:

I advertise through the newspapers all the time.

Dr. Gardiner shows his efficiency in a smaller town:

I was chairman of the committee in Trenton one year ago that advertised the union services of the thirteen Methodist churches of our city. We secured at a special rate one quarter of a page in each one of our three daily papers for four weeks. We kept the church filled each night and let Trenton know that Methodism was alive.

"Display"

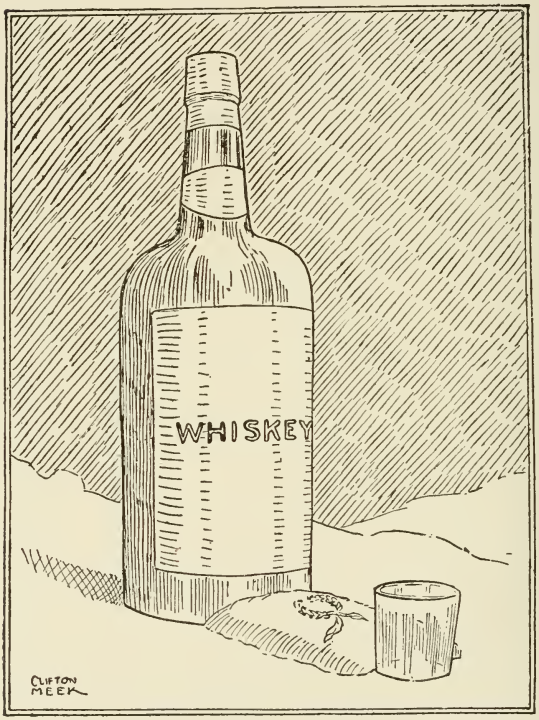
William F. Cochran, Jr., a young Episcopalian layman of Baltimore, who is also a man of consecrated means, was awakened to the power and harm of the saloon by its ability to defeat the Anti-Saloon League bill which allowed communities to vote whether they would have the saloon or not. He then announced his purpose to use every available means in his power to get the people this privilege. He began by buying space on the first page of the Baltimore Sun. Two striking advertisements are here reproduced. The one showing the whisky bottle had a space at the top of the first page, taking up 6x14 inches; the one headed "The Man Who Made Money Out of It" carried a space also on the front page, 10x4¼ inches (see pages 128 and 129).

All over the country the Men and Religion Campaign Committees was advised to purchase space in the daily papers. The Y. M. C. A. headquarters have a score of large scrapbooks filled with clippings from the daily papers. In Atlanta, Ga., they vigorously attacked the "red light" districts with a series of well-worded statements in display type form, three columns wide, and usually taking four fifths of the whole page. They drove truth home with tremendous power; if one began to read the display head the remainder would surely be perused.

Unity Church in Montclair, N. J., did two things with a display advertisement. First, it announced a moving-picture entertainment, the proceeds of which would be used for the benefit of playgrounds in connection with the church. A little farther down, in smaller type, in the same display space,

The Most Expensive Tombstone in the World

This cartoon and editorial (the cartoon redrawn slightly lighter to conform to The Sun's rules) appeared April 3, 1913, on the editorial page of the New York Evening Journal—a newspaper with almost a million circulation daily.



Do you know any young man who is investing money in a tombstone like this? If so, hand him this picture.

Here is the tombstone that stands at the head of tens of thousands of graves. You cannot see it as you enter the graveyard, but the relations of the man in the grave know that the tombstone is there.

This is the tombstone that costs more money than all other kinds of tombstones put together.

This is the tombstone that stands above ruined hopes, broken families, disappointments, bitterness and all misery

If you want to do something useful, without too much trouble, cut out this picture and paste it up where it will be seen by those that need it.

The huge bottle and the small glass, the weak will, the blasted career—and then the grave with the tombstone—that is the story.

"THE MAN WHO MADE MONEY OUT OF IT"

(*An Editorial From Collier's Weekly.*)

ON CHRISTMAS NIGHT a negro in Washington, D. C., committed the most hideous crime in the world under circumstances so revolting that mere allusion to it is painful. When the prisoner was arraigned the next day, and the court made the formal demand that he plead, he replied, according to the account in the Washington "Times":

"I just don't know how to plead."

"Did you do this act or not?" inquired Clerk SEBRING, severely.

"I drunk so much liquor that night I don't remember," replied the prisoner, cowering before the gaze of the court and those about him.

Our idea of effective journalism would be for the "Times" to have its reporters investigate just what brand of liquor this negro drank, find out the manufacturer and print his photograph and his name, with the simple legend: "This is the man who profited by the crime." The man, of course, would turn out to be a highly respectable citizen of Louisville or Baltimore or some other of the great whisky-manufacturing centers; at the very moment when the tragedy that he stimulated was blighting a family in Washington he was sitting snugly and happily at the head of his Christmas table, surrounded by *his* family whom he keeps secure from crime with all the safeguards that money can provide. In Louisville and Baltimore to be a manufacturer of whisky carries no odium; wealth cleanses all.

NOTE.—This Editorial from Collier's, a National weekly of tremendous circulation and great influence, is published in order that the people of Baltimore may see what the people of the rest of the country think about the liquor traffic and wealth which is obtained through the infliction of an injury upon the public.

With the broadening conception of the meaning of the GOLDEN RULE the time is not far distant when the possessor of money derived from a traffic which ruins the bodies and destroys the souls of his fellowmen cannot go anywhere without being conscious of disapproval expressed in covert comment concerning the source of his wealth.

The real obstacle to temperance reform is not the man who wants to drink liquor, but the man who, FOR PROFIT, seeks to exploit the drinker's weakness and appetite.

Playgrounds and cheaper Rent

appeared an editorial on "The Housing Problem in Montclair Is a Problem of Rent." Then came a plea for cheaper rent, so that the common people who wanted homes could also locate in Montclair.

Thousands of dollars are wasted every year by advertising copy that is poorly prepared. That is doubly true of the church, since it is not able to employ expert "copy" makers or to purchase worthy space either in location or amount.

Since Dr. Brougher says that he has the help of the best advertising expert in Los Angeles, it will be well to reproduce his advertising which occupied a space 6x6½ inches.

Unique Sermons by Dr. Brougher

TOMORROW

11 A. M.

"How to Be Appreciated"

Is Praise and Flattery worth while? Is it right to applaud in church?

7:30 P. M.

"How to Keep a Secret"

Which keeps a secret the better—man or woman?

at Temple Baptist Auditorium

Theater Beautiful—5th and Olive Sts.

Special Music Both Services

Morning: 100 in Great Vested Choir—Grand Anthem—Quartette—Organ Recital—Brilliant Duet by Mrs. Robert Smith and Geo. H. Bemus.

Night: Organ Recital and Baptism at 7:15—Contralto Solo, Miss Jennie Price Jones—Anthem by the Great Choir—Gospel Solo, Mrs. Robt. Smith.

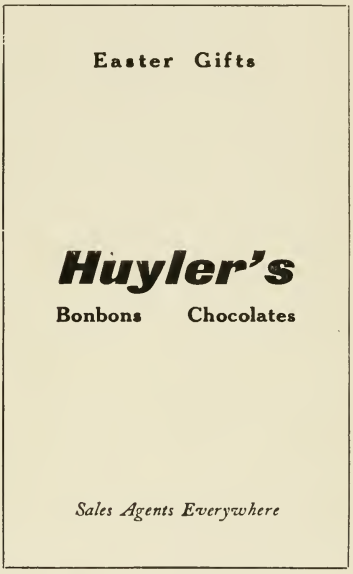
EXTRA **Byron's Hawaiian Troubadours Play** EXTRA
Special Selections at Night
Saxaphone Quartette and Harp Solo

3000 Free Seats — Come With the Crowd

While it is snappy, and filled with features that are bound to attract and breathes the air of enthusiasm, it yet strikes the writer that there are too many words for the space occupied. There are, however, so many commendable things about it

that one will seldom see a church advertisement more compelling in its power.

The Rev. Andrew Gillies, D.D., has shown wisdom and skill both in the wording of his advertisement, which is only three inches long, and in its location amidst other kinds of advertisements (page 132).



It is difficult to make the strong impression which must be made in this day by the use of a small amount of space.

During the Easter time advertising period "Huylers" purchased a whole page in the New York Times, costing nearly $1,000, and put but eight words in the entire space as herewith shown.

One could not forget that advertisement in the midst of the pages of compelling matter to draw customers that appear during the holiday season.

Mr. Gardiner, expert, gives good advice to the church that is cramped by small financial resources when he says:

> What is the most likely form to attract the man who does not ordinarily attend church? The newspaper advertisement. If you cannot afford several papers, take one good one—even if your church is local to a community and the paper covers the whole of a great city. Your church will soon lose its local character, and its members will awaken to a new importance attaching to their membership. You do not have to advertise the whole year—take it in seasons of a few months at a time, if necessary.

Churches Club Together

A group of laymen, in a few of the prominent cities, club together and buy a whole page for religious advertisements. The top half is filled with a general awakener for those who are ignoring the church, while the lower half usually carries the church notices in display form. At times, the advertising display work covers the whole page:

...ons real e...
attended the con...
National Real Est...
at that time he secure...
1911 meeting of the org...

NEW TOBOGGAN SLIDE

Icy Incline at Lake Harriet for P...
Use Is Complete.

The toboggan slide at Lake Harriet, on which toboggans may travel over 250 feet of a glazed incline, at the rate of a mile a minute, was opened last night. A force of park employes spent the day giving the finishing touches to the slide.

Toboggans with a seating capacity of five persons can be used. The slide is open to all. Superintendent Wirth stated that ice thickened two inches on the larger lakes Thursday night.

...46.
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...argest depos-
...slightly in the
...cent of the Me-
...savings accounts
...mount to about $500

Gas Victims

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"The Reasonableness of Religion"

Six Burning Sermons Delivered Sunday Evenings

—By—

DR. ANDREW GILLIES

in the

HENNEPIN AVENUE CHURCH

(Methodist Episcopal)

DUPONT AND FRANKLIN AVES.

Beginning the series tomorrow evening, will appear

"The Unreasonableness of Jesus."

A strong Quartet and Chorus Choir will furnish the music. The hour is Eight o'Clock. You are welcome.

AMUSE...

Orpheum TH...

TODAY, MATINEE
Martin Beck

MME. SARAH B...
AND HER CO...
In "ONE CHRISTM...
AND A COMPLETE VAU...
Prices for this E...
Evenings, $1.50, $1
Daily Matinees, $1.

Sullivan
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THE

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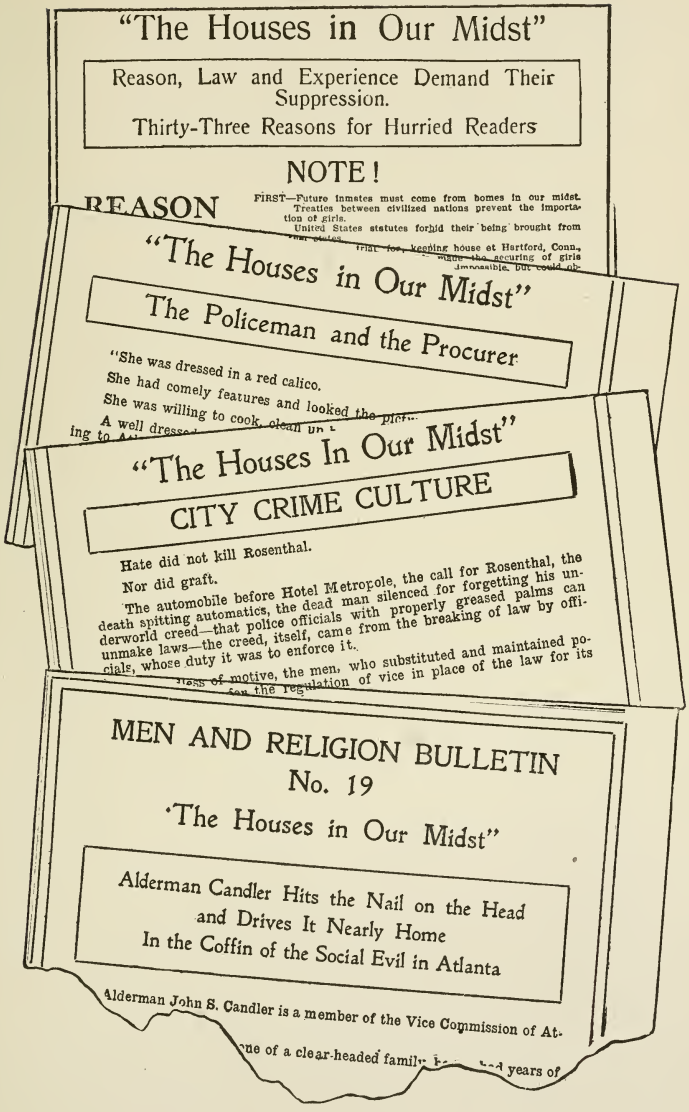


"The Houses in Our Midst"

Reason, Law and Experience Demand Their Suppression.

Thirty-Three Reasons for Hurried Readers

NOTE!

REASON

FIRST—Future inmates must come from homes in our midst. Treaties between civilized nations prevent the importation of girls.

United States statutes forbid their being brought from [illegible] trust for, keeping house et Hartford, Conn., [illegible] the securing of girls impossible, but could ob-

"The Houses in Our Midst"

The Policeman and the Procurer

"She was dressed in a red calico.
She had comely features and looked the part.
She was willing to cook, clean up [illegible]
A well dresse[illegible]
ing to A[illegible]

"The Houses In Our Midst"

CITY CRIME CULTURE

Hate did not kill Rosenthal.

Nor did graft.

The automobile before Hotel Metropole, the call for Rosenthal, the death spitting automatics, the dead man silenced for forgetting his underworld creed—that police officials with properly greased palms can unmake laws—the creed, itself, came from the breaking of law by officials, whose duty it was to enforce it.

[illegible]ness of motive, the men, who substituted and maintained [illegible] for the regulation of vice in place of the law for its

MEN AND RELIGION BULLETIN
No. 19
'The Houses in Our Midst"

Alderman Candler Hits the Nail on the Head and Drives It Nearly Home In the Coffin of the Social Evil in Atlanta

Alderman John S. Candler is a member of the Vice Commission of At[illegible]

[illegible]ne of a clear-headed family [illegible]ed years of

The Question Is Not Whether YOU Need the Church; But Does the Church Need You?

YOU cannot get away from the fact that Baltimore would be a pretty sorry city in which to live if it had no churches—

¶ Neither have you any right to hedge and say "I am only ***one*** person—it makes no difference whether ***I*** go or not"—

¶ You who are spending your Sunday morning automobiling or propped up in your easy chair reading the Sunday Morning papers and magazines have little grounds for criticizing.

¶ The clergyman around the corner, who, no matter what faults you may ***think*** he has, is, nevertheless, doing his part to keep intact an organization that has two thousand years of civilizing work behind it, ***and big work ahead.***

¶ ***And what about that work?*** Do you see no connection between "setting at liberty them that are bound," between freedom from the slavery that imposed "burdens grievous to be borne" and freedom from the industrial slavery of today—

¶ ***A slavery*** involving ***thousands*** of little children who ***toil*** in factories and sweatshops. The leaders of the best thought in the church today do and are focusing the mind of her people upon this connection.

¶ You read of rotten politics—you boil with indignation—but you ***don't do anything about it!***

¶ If anyone said "The ***Church*** ought to help right these wrongs," you'd probably say "What has the Church got to do with it? Let it keep out of politics."

¶ And if you ***did*** say that—mind you, ***if*** you said that it would ***be*** either because you haven't been going to Church, or because if you have gone and held that view, your worship probably went no higher than the ***roof*** of the church.

¶ You would be fully justified in saying, "I wish my church ***did*** take an interest in these things. It ***doesn't,*** and ***that's*** why I do not go."

¶ ***But get these facts straight:*** Christianity was ***intended*** not only to bring people in closer touch with their Creator but to ***also*** help in the ***uplift*** of the human race.

¶ ***Human service is the underlying principle of the Church.***

¶ The Church that helps to release men, women and little children from industrial slavery---that ***works*** for clean politics, that goes in for social service—is the church that is ***applying*** the teachings of the carpenter of Nazareth to ***modern times.***

¶ No matter whether you are rich or a wage-earner, no matter in ***what*** section of the city you live, no matter what your denomination, ***go to church tomorrow!***

¶ Go there and think it over; "the Church is the organization of the Brotherhood of Man. Christianity was so ***intended.*** It has done big work in the past---there are grievous wrongs to be righted now!"

¶ Think it over, Mr. Christian; there isn't a minister in Baltimore who will not be delighted and encouraged to have your ***opinion*** and ***suggestions***—tell him verbally or write it to him.

—This advertisement is authorized and paid for by a group of Baltimore men who have the best interests of the city at heart.

"In the Hour of Trial"

When the Titanic sank the name of God was on every lip, and the heroic musicians went into eternity playing a hymn.

Explorer Scott's last written words, as he calmly faced death in the frozen South, linked the three great obligations, God--Country--Family.

Instinctively, and not profanely, the commonest ejaculation in an instant of deepest feeling is, "My God!" This is only one of many evidences that "man is an incurably religious animal."

Many persons go for months and even f years without giving any serious thought to religion. Then, of a sudden, in the hour of calamity, the mind turns naturally to God.

When the dread hour of sorrow strikes then we would have the reader remember that **the Church stands ready** to fufill her ministry of comfort and instruction. While this use of the Church is belated, it is still proper.

When need arises, the Church and her ministers will be found prepared to be of service.

In sickness or in death, in the calamities of character that are worse than either, and in every other extremity of the human soul, the servants of the Gospel await the call of the needy.

There is a minister of Christ near at hand who would count it a privilege to counsel with you, to comfort you, to pray with you, to talk with you about the eternal realities.

The Church yearns to assure men that she **wants to be helpful** in every possible way. Like her Master, she is in our midst, "Not to be ministered unto, but to minister." Her ministers would kneel at every death bed and stand by every grave, speaking the Gospel of Life.

Even more eagerly do they desire to serve the people through **the years of youth and health,** so that the comfort of Christ would be no strange word when recalled or heard in the hour of extreme need.

Why wait for the hour of trial to bring the blessed ministry and fellowship of the Church?

We respectfully invite the reader to go to service tomorrow, not pridefully, or critically, or seeking slights and defects, but as a sincere worshiper of God in His house.

A TEXAS INVITATION

Every week the Calendar of the First Baptist Church, Dallas, Tex., bears this invitation to the strangers, an invitation to which every church in Philadelphia would subscribe:

OUR INVITATION

To all who mourn and need comfort—To all who are weary and need rest—To all who are friendless and want friendship—To all who are homeless and want sheltering love—To all who pray and to all who do not, but ought—To all who sin and need a Saviour and to whosoever will—This church opens wide the door and makes free a place and in the name of Jesus, the Lord says

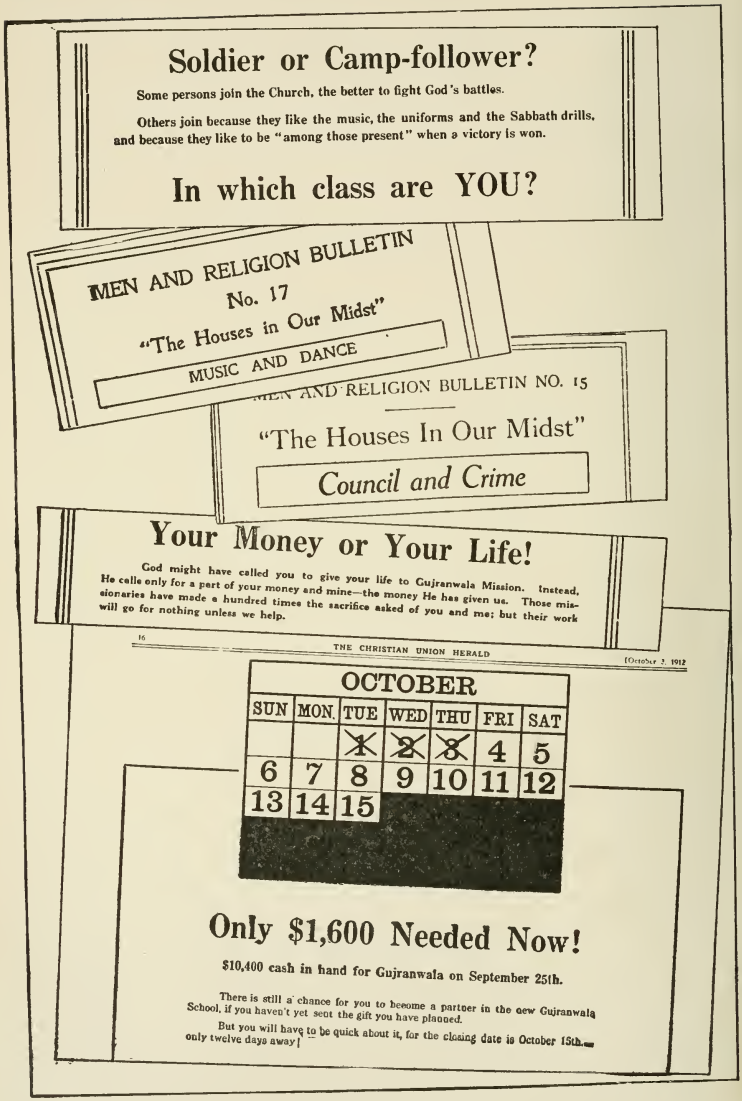
"WELCOME"

Copyright, 1913

This display advertisement is prepared and paid for by the Publicity Committee of the Associated Churches of Philadelphia. Edward H. Bonsall, Land Title Building, Chairman.

In Case of Illness, Death or Other Trouble, Any of the City's Ministers Will Be Glad to Help

PAID NEWSPAPER ADVERTISING



Soldier or Camp-follower?

Some persons join the Church, the better to fight God's battles.

Others join because they like the music, the uniforms and the Sabbath drills, and because they like to be "among those present" when a victory is won.

In which class are YOU?

MEN AND RELIGION BULLETIN
No. 17
"The Houses in Our Midst"
MUSIC AND DANCE

MEN AND RELIGION BULLETIN NO. 15
"The Houses In Our Midst"
Council and Crime

Your Money or Your Life!

God might have called you to give your life to Gujranwala Mission. Instead, He calls only for a part of your money and mine—the money He has given us. Those missionaries have made a hundred times the sacrifice asked of you and me; but their work will go for nothing unless we help.

16 THE CHRISTIAN UNION HERALD [October 3, 1912

OCTOBER

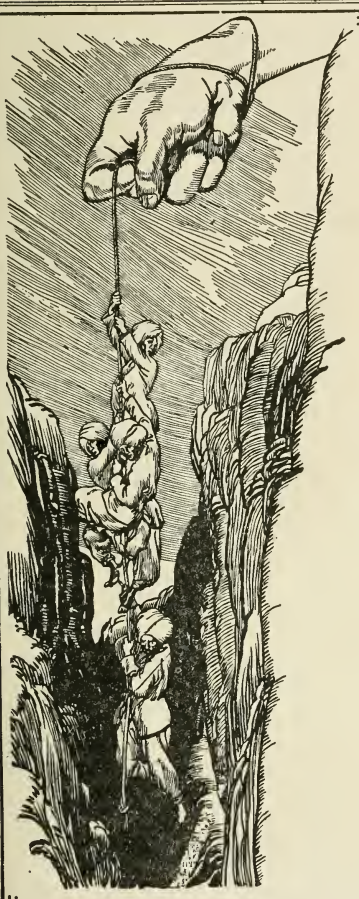
SUN	MON	TUE	WED	THU	FRI	SAT
		~~1~~	~~2~~	~~3~~	4	5
6	7	8	9	10	11	12
13	14	15				

Only $1,600 Needed Now!

$10,400 cash in hand for Gujranwala on September 25th.

There is still a chance for you to become a partner in the new Gujranwala School, if you haven't yet sent the gift you have planned.

But you will have to be quick about it, for the closing date is October 15th—only twelve days away!



Shall We Lift Them or Drop Them?

A few weeks more, and the time limit for action on Gujranwala School will expire. Until the recent Y. P. C. U. Convention the school's plight seemed indeed desperate—the money was coming in so slowly. That convention pledge of $2,500.00 turned the scale. With prompt and earnest work, Gujranwala can be saved to fulfil its splendid mission; and our Church can be saved from the stigma of neglecting the task it assumed.

"That's fine!" you say. "Bully for the Young People's Christian Union!"

Just so! If it were not for the generous emotions of those blessed children of ours, keeping our own hearts warm, how long would this callous world be worth living in?

But, Friend—you of the majority who have given nothing—who is saying "Bully for YOU"? Your intentions are good—translate them into action and earn your share of thanks!

You would give your own boy twelve dollars for a velocipede. Here you can save a soul for a like sum. But you can give the velocipede any time, whereas Gujranwala will be lost unless you, and a good many others like you, step forward promptly to its rescue. The buildings must be ready in December: the work must start in October; the money must be raised NOW.

Gujranwala is the only Christian High School in a district of 350,000 souls. Think what its abandonment would mean!

$3,626 Raised

$2,485 Pledged

The Y. P. C. U. has hardly had time to start raising the $2,500 it has pledged; but two gifts of $5 and $10 have come in. $3,611 has come in from other sources. $8,374 remains to be raised

Dr. Charles R. Watson, 200 N. 15th Street, Philadelphia will receive and promptly acknowledg your gift. If you can't spare $12, send what you can at once.

This advertisement is paid for by a business man familiar with Gujranwala and its urgent need. Every penny of your contribution will go to the School.

One week the Philadelphia North American advertisement carried the headline "Philadelphia's Noblest Music." The last line read: "In case of Death, Sickness, or other Trouble, any of the City's Ministers will be glad to help." Between these two lines are printed the words of "The Seven Best Hymns as tested by the Favor of Christians through Generations." The seven printed are: Rock of Ages; When I Survey the Wondrous Cross; Jesus, Lover of my Soul; Evening Hymn—All Praise to Thee, My God, This Night; Jesus, I my Cross Have Taken; Sun of my Soul, Thou Saviour Dear; Morning Hymn—Awake, My Soul, and with the Sun.

Best Songs Itemized

Another headline in the same paper, running clear across, was "Why Not Go to Church?" Under this startling head appeared the valuable and pertinent copy reproduced on the following page in large enough type to cover the whole half page.

Personal Question

The writer of the Philadelphia North American "copy" employs less material with a good many pertinent questions. Here is another section from a half page ad that arouses thought in that paper:

Thought Provoking

PERHAPS you insist that you don't PRETEND to be religious?

Well, there are some mighty good men who make no profession of religion.

But, honestly, don't you know that you have adopted A LITTLE CREED OF YOUR OWN, and that you really consider yourself superior to a lot of other fellows in this old world who have already passed through about the same experiences that you are meeting, but who are now banded together for the purpose of organically trying to bring more cheer and gladness to thousands of burdened hearts?

The CHURCH is, after all, the best agency in the world for human helpfulness. Why not join it?

The Baltimore News strikes across its page the words "A Challenge to our Business Men," while the subordinate line, immediately under it, is: "The Church and its Relation to the Custom of Licensing a Recognized Evil." Under this is a cartoon showing a saloon keeper with a banner hanging to a beer bottle marked "Personal Freedom," while behind him attached to chains which he holds and being dragged through the streets is a picture of a woman, an old father, a young man, a husband with a child and some others showing agony as they are being dragged along at a rapid gait. At the top of the cartoon, are

Anti-Saloon Cartoon

Why Not Go to Church?

Few persons think things through.

If everybody reasoned this matter of church-going to its logical conclusion, there will not be many vacant pews, and a widespread demand for more churches would speedily arise.

The reason is simple: People do not stay away from church because they are opposed to religion or to the Church Far from it. Nearly everybody believes that the Christian Church is absolutely necessary to our civilization. If its existence were threatened, the great mass of the people would fight for it.

But by some curious kink in their mental processes many non-Churchgoers fail to perceive that if everybody else followed their example—and every honest person grants others the right to do as he does—the churches would quickly pass out of existence.

Every non-attendant upon religious services virtually votes for the elimination of the institution from society.

If a person believes that the world needs the Church, he has but one clear, unmistakable and unanswerable way of stating his position. That is by regular church attendance. The man who goes to church stands for an indispensable institution, even as a good citizen stands for the state by voting.

Absenteeism from the ballot-box and absenteeism from church are kindred failures in duty to society.

Of course, that is not the best reason for church attendance. We go to church primarily to express our belief in God and to do Him reverence. The loftiest truth about man is that he is made in the image of the Divine and has a capacity for fellowship with the Infinite.

Worship is the highest function of which human nature is capable

The world does not know much about creeds, but when it sees a person attending divine worship it understands him to say, by his action, "I believe in God."

Thoughtful persons stand for the Church, also, because *the Church stands for the best things.* The church-goer lines up with the forces which make for righteousness. He is on the side of the people who want to live the noblest lives themselves, and who are trying to help this needy world to do the same.

The most efficient agency of human service on earth is the Christian Church. The churchman is a sharer in all the world-wide beneficence of the organization.

They who would make their lives count should be counted among those upon whom the Church may count.

Copyright, 1913

This advertisement is prepared and paid for by the Publicity Committee of the Associated Churches of Philadelphia. Edward H. Bonsall, Land Title Building, Chairman.

In Case of Illness, Death or Other Trouble, Any of the City's Ministers Will Be Glad to Help

PAID NEWSPAPER ADVERTISING

the words: "A Personally Conducted Tour to——." In the midst of this half page ad are the two following paragraphs, which are worthy of reading and must have made an impression:

THE SUPREME COURT DECIDES:

In summing up his decision in the case of Crowley vs. Christenson, 137 U. S. Rep. 86, Justice Field said:

"By the general concurrence of every civilized and Christian community, there are few sources of crime and misery equal to the dram shop. * * * The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than any other source. * * * There is no inherent right in a citizen to thus sell intoxicating liquor by retail; it is not a privilege of a citizen of a State or a citizen of the United States. As it is a business attended with great danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils."

In a series of decisions, the liquor dealers met defeats of the most vital and overwhelming character.

They irrevocably lost all of their main contentions as to the impairment of contracts, as to taking property without compensation, as to police powers of the State, as to the Fourteenth Amendment, and as to the inherent or natural rights of man.

CHAIRMAN OF THE CHICAGO VICE COMMISSION:

"I have never been in any agitation against the saloon as an organization (I speak of this to show I am without bias), and yet, during the past twelve or fourteen months I have become absolutely convinced that this is the **most damnable institution at present existing in our social life.** It is the greatest supporter of the Social Evil and the house of prostitution that exists. It is the greatest reaper of the **profits** of the Social Evil."

BISHOP ANDERSON OF CHICAGO:

"Take the question of intemperance. It is considered old fashioned to preach about it * * * Many, many sins of the worst character seem to be inseparably associated with the saloons and intemperance; in controversies over its suppression, ask yourself this: Which side has the most selfishness in it, and which side the most unselfishness. And then, after that is settled, vote for the latter, and you will be going in the **right** direction."

BISHOP BRENT OF THE PHILIPPINES:

"Can any Christian afford to abstain not only from that which directly or indirectly encourages it, but also from **planned and intelligent attack upon it?**"

Think of the effect of such copy on the community that will read a daily paper. They cannot escape when it covers, with a striking headline, a whole half page.

Union Advertising in Towns

Smaller cities can do effective "Union" advertising. Atchison, Kan., sixteen thousand in population, has been peculiarly fortunate in having determined ministers to lead forward. One summer the Presbyterian pastor, the Rev. Dr. Alexander, proposed union summer meetings alternately in the two parks. Only one other pastor would join, but these two fortunately went ahead. The next summer all but two pastors joined the compact. One of these remained in the warm church while the second ran an independent meeting at the amusement park. The latter caught an unreached crowd and so had some basis for breaking away. The other pastors were alert and advertised energetically and with success. Where the combined congregations before did not equal two hundred, more than eight hundred now attend regularly. Here are samples of display space, showing also the special drawing music, purchased on the front page of the local paper. The space used was 4x4½ inches.

DON'T FORGET

The Union Service at Reisner Park, Sunday, 8 P. M., July 20

Hear Rev. J. W. Scott on

"The Reflected Life"

Hear Prof. Wm. Davies in a Cornet Solo.
Hear Prof. Bruno Meinecke in a Violin Solo.
Hear Prof. Henry Loudenback's Grand Union Chorus.

"Whosoever heareth, let him say, Come."

REISNER PARK

Beautiful City Park

SUNDAY, JULY 13, 8 P. M.

Union Services to which every citizen and church in Atchison is asked to join.

Sermon by Rev. Myron Baker, Ph.D. Subject:

"Our Banners--National and Christian"

Union Orchestra and Chorus under the direction of Profs. Meinecke and Loudenback.

Union Young People's Service at 7.

Everybody Invited

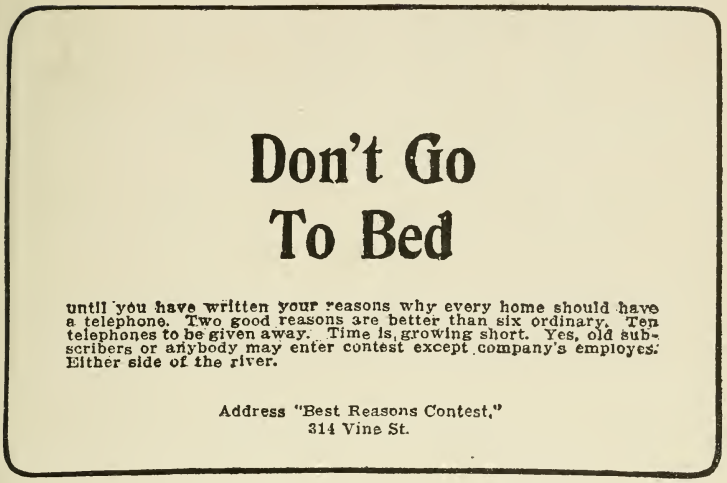
Many towns of two thousand and three thousand can attract attention to the church and religion by similar union services. While lecturing on the Redpath-Horner Circuit the writer suggested at Caldwell, Kan., that the churches arrange to leave the plank seats in place and electric light the grounds. It was accepted and the first union Sunday night services began at Kinsley, Kan.; the local band was engaged to help in the Sunday evening services. Nothing will show the strength of the churches and enforce their demands on the public attention like such sensible out-o'-door union meetings made interesting by program and cool location. Iced water should be passed in the audience and a happy spirited service carried out.

Out of Doors Sunday Nights

A Striking "Space" Form

It is very important to have telling copy. Small space with striking "set-up" will command attention. Here is an unusually good one (page 143).

It is not, as will be noticed, a religious advertisement, and yet it suggests possibilities. Even the words "Don't Go to Bed" might be aptly applied to the following sentence: "Until


Don't Go
To Bed
until you have written your reasons why every home should have a telephone. Two good reasons are better than six ordinary. Ten telephones to be given away. Time is growing short. Yes, old subscribers or anybody may enter contest except company's employes. Either side of the river.
Address "Best Reasons Contest,"
314 Vine St.

you have said your prayers, taught by your Mother, and given a thought to your heavenly Father who has cared for you during the day. If you go to Church on Sunday at —— Church, it will help you to make life's trials build your better nature."

Tame Composition

Here is a good illustration, taken from a display ad 4x4 in a large Western paper, of how not to do it. First appears the pastor's name and then the words, taking all this space:

Extends to you a cordial invitation to the Sunday services at the First M. E. Church, corner First and Wyandott Streets. Morning, 11 o'clock. Evening, 7:30 o'clock. Music at both services under the direction of Samuel J. Cune.

The location and the musical director have both been changed so that they could not be identified. There is nothing striking about this advertisement. The pastor's picture makes it somewhat notable, but the wording ought to be more commanding and penetrating.

Compelling Attention

The Rev. L. F. Bausman, in a small town in New Jersey, strikes a little closer to the real thing. He puts into a good sized space similar sized words:

ATTENTION! MEN!

then the subordinate line:

Have you Religion in your Wife's Name?

and then under that:

That is the custom of Men who Fail to Meet
Their Obligations.
What are Your Obligations to God?
Come to Fairton M. E. Church, etc.

The best skill, together with the modern touch, is vitally necessary in the preparation of display advertising. The wrong kind is absolutely worthless.

One of the leading lines of the display advertisements for Des Moines is:

This Advertisement is for Young Men.
Possibly He Is YOUR Son.

Every parent is anxious concerning the future of the son and would naturally be attracted by the wording, and read it in the hope that it might make a good opening for the young man.

We must be equally apt in commanding the attention of the particular wares the church has. As Mr. Gardiner says:

> There is truly a ready market for church wares, if the church analyzes it and advertises for it, using not only newspaper publicity, but all the methods of follow up and auxiliary advertising used by the merchant and manufacturer.

When the University of Pennsylvania Glee Club appeared in the writer's church he secured space for a display announcement of the fact in the Columbia Spectator, a daily paper issued for the Columbia students, which institution is only twenty blocks from the church. This brought the attention of college students to the fact that another institution's musical organization was to sing in their neighborhood, and it was footnoted that at the close there would be a students' reception.

Benjamin Mickle Brown, of Chicago, paid $100 for a space about 7x11 inches in the Chicago Tribune, which has a circulation of two hundred and fifty thousand. In this he merely printed a passage from the Bible while an invitation to his church was put in small type at the bottom (page 145).

When William Hinshaw, the celebrated basso, with the Metropolitan Opera Company, was secured for Sunday night services, the writer purchased a three-line display space announcement section of seven daily papers. It was very

GOD'S WORD
JESUS IS COMING

I. THESSALONIANS. Chapter 4, Verse 13 to Chapter 5, Verse 11

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day; we are not of the night, nor of darkness, so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

—Paul unto the Church of the Thessalonians.

ONWARD PRESBYTERIAN CHURCH
OHIO and LEAVITT STS.
11 A. M.—SUNDAY SERVICES—8 P. M.
REV. BENJAMIN MICKLE BROWN, Pastor
Office 30 W. Lake Street CHICAGO Tel. Randolph 775

EVERY NIGHT AT 7 O'CLOCK
MEETINGS IN
"BIG TENT"
W. HURON and N. HOYNE

profitable, since at the service one hundred held up their hands as having seen that particular advertisement. Here is the advertisement:

HINSHAW of the Met. Opera Co. Sings at **GRACE** M. E. Ch'h, W. 104 St., nr. Col. Av. Sun., 7:45 P. M.

Human Interest Stories

Human interest stories have immense attractiveness. Here is one printed by the Portland, Oregon, Association in regular advertising space. It so pictures the experiences of countless others that one is likely to read it to find out the outcome.

OFFICE OF THE SECRETARY EMPLOYMENT DEPARTMENT
Y. M. C. A.

Young man, stranger seeking employment ($20 his total cash asset): If I pay you $5 for employment membership, I will have only $15 between me and starvation.

Secretary: If you pay $5 employment membership, you will have the Y. M. C. A., with all its resources, between you and starvation.

Result—Young man joined Association. In less than a week he had satisfactory employment.

RECORD FOR NINE MONTHS ENDING SEPTEMBER 30th

Call for men 1,751
Positions filled 1,316

Employment membership guarantees member will secure employment or refund of membership fee; gives two months' full membership privileges, ten months' social privileges, and undertakes to keep member employed during the full term of membership without further charge. Constant demand for Clerical, Technical, and Commercial Men.

A very successful copy-producer, on hearing the story about the young man brought back to the church by the phrase " A Homelike Church," told in another part of this book, suggested this headline: "Are You the Man?" and under that, retailing the story as briefly and as humanly as possible.

Mr. Spencer, the publicist for the First Baptist Church, Hartford, Conn., gives one of its plans, as follows:

On Friday and Saturday we will use a want ad something like this: WANTED—1,000 people to fill the First Baptist Church on Sunday evening, Mrs. Susan Lord Brandegee, cellist, and Henry E. Bonander, organist, will present a half hour's recital before the evening service. Seats free. Apply to USHERS.

The writer has it in mind when the way opens, to try a display

advertisement asking for money for religious publicity. The Anti-Tuberculosis organization thus secures money for carrying on its work of warning. The charity organization does the same. The church ought also to be able to make out a case showing how it has helped folks and how further publicity will draw people into the church. If the value of such publicity could be burned into the conscience of some disciples of Christ who have means, it would only be a short time before the church would be given money for display advertisements in the daily papers. This is the most effective kind of publicity for the church to do. It is the kind that is least done because it is most expensive. It offers a chance to preach the gospel that no other pulpit in the land provides.

Advertise for a Fund

CHAPTER VIII

Making the Church Prominent

The church should be recognized as the heart of the community. There is no reason why it should simply be noticed on Sunday. It ought and must make itself felt all through the week. It may then, in its religious background, form the moral mirror for the community. It is not a political institution, yet it has a right to speak concerning politics and the men who want office. It is not primarily a civic betterment organization, yet it may profitably help clean up and beautify a community from a civic standpoint. Such things not only show the practicability of the religion for which the church stands, but it also compels folks to talk about the church and thus give it a publicity that will lead to consideration. While the writer was a pastor in Kansas City, Kan., the superintendent of public schools, Mr. L. E. Wolfe, proposed a plan to secure the coöperation of the school children in beautifying the lawns and gardens of cities—and finally formed an organization and proposed that the writer, then pastor of London Heights Methodist Church, should be the president. After careful consideration, consent was given. The mayor coöperated with the president and superintendent to raise a fund of $1,200. This fund was cut up into numerous prizes for best lawns, cleanest alleys, most artistic vine-training on porches, the choicest flower bed in a front yard, the best vegetable garden, and countless other things that set hundreds of children to work cleaning up and beautifying the city. The kind of good for which the church stood was being done. At the same time the president was recognized as the pastor of a specific church.

Sunday Only?

Week-a-day Work Illustrated

The Rev. A. Hamilton Nesbitt, at Palenville, N. Y., discovered that the railroad was about to raise the rates to a town where many of the citizens traveled. He immediately interviewed the electric road and secured the promise of a permanent

rate from them. He then, with a committee from his church, visited the railroad authorities and told them that if they raised the rate the patronage of the town would all be given to the electric line. In this way he held the fare-charge to its former price. Of course the people were grateful to the pastor of this particular church, and because he had demonstrated ability they were ready to listen to his sermons.

The Rev. Ernest Williams, D.D., in Chicago, found that houses of ill repute were creeping up to his very parsonage and getting about his church. They ridiculed his protest. He had red blood. He organized a force of detectives among his men. Soon the "madams" found him, authorized as a special officer, swooping down upon them with a corps of police, after gathering evidence that compelled their conviction. He thus routed them out of his neighborhood. He did it in such a sincere and manly way that there was no show of the spectacular about it. He earned the respect of even the outlawed class. It was not remarkable that shortly afterward he was elected to the Legislature on a Prohibition ticket from a neighborhood never suspected of having such sentiments.

The Rev. Wilkie C. Clock, while a pastor in a country neighborhood where dairying was common, arranged an institute at his church to explain the best method of handling milk and of making butter and of caring for stock. This benefited the community and earned their gratitude. The pastor at Dunkerton, Ia., did the same, but added a brass band and followed it with agriculture pamphlets and a Chautauqua course.

The pastor of the First Reformed Church in Coxsackie, N. Y., arranged a harvest home festival. He secured Dr. W. H. Jordan, "Director of the New York Agricultural Experiment Station at Geneva, New York." He urged all the farmers to drive in to hear Dr. Jordan. He then announced that supper would be served at five o'clock, and that ice cream and cake would be on sale during the afternoon. The farmers were bound to hear something of practical benefit, and they were compelled to come to the church building to get it.

A retired Methodist preacher in Kansas became the greatest corn-raising specialist in all that community. A pastor planned a similar festival and invited this specialist to give them the benefit of his information. He also arranged with helpers of farmers such as seed and implement dealers to make exhibits.

There is no more lonely place than the ordinary small-town depot. The church may make itself felt helpfully by placing in the depot a reading rack of papers and a good Bible, which some belated traveler may pick up because it is there. At Wheatland, Ill., a Sunday school class of girls met the trains and helped young girls from one depot to another when they changed cars. They wore "Travelers' Relief" badges, which also named the church.

The pastor of the Methodist Church at Palenville, N. Y., found that the men had no place to go for sociality. He discovered an empty storeroom which could be rented cheaply. He organized the men of the town without reference to his church and raised enough money to properly equip it with wholesome amusements, even to a pool table, and opened this room as a reading and game room. He saw to it that church men predominated and governed it in vital things. Men were compelled to keep their language clean in this atmosphere, and since many Christian men came, there was always a suggestion of the manly Christ. The leaven was thus brought in contact with needy hearts. Later he became manager of the local ball club and stopped Sunday games.

Liberty, N. Y., a town of twenty-two hundred population, has the best arrangement, for its size, that the writer knows. The Rev. William Ackroyd, the efficient pastor of the Methodist church there, under whose control the hall is, writes a description of it. It was erected by the most prominent merchant of the town, who is also president of the bank, Mr. J. C. Young, as a memorial to his mother, and hence it is called, "The Louise Kimball Young Memorial Hall." A small work for boys was conducted in a building near by, and this gave a suggestion to Mr. Young to keep his promise to his mother, who had urged him to do something for her old church. The building and grounds with furnishings cost about $20,000. It has a large gymnasium, a fine parlor, shower baths in the cellar, and three or four splendid rooms fitted up for reading and games and meeting rooms. The boys are organized from the young man down to the little fellow, while the girls are organized from the adult Camp Fire girls down to the smaller ones. These young people go into camp annually at White Lake near by. The Brotherhood organization and all the ladies' societies of the church meet in the building. The women of the town have also organized a social club, which gathers here regularly. While

the boys and girls must attend some Sunday school, many of them are Jews and Roman Catholics. The Methodist Church is in control, and Mr. Young pays a large share of the running expenses, though there are dues from all the organizations that meet there, and the hall is frequently rented. Dr. Ackroyd is enthusiastic in the belief that this hall connected with his church has been of untold benefit to the town as a whole. Of course the church which backs and directs it must get the credit.

While Dr. Mills was pastor of First Methodist Church, Boston, he inaugurated a Sunday afternoon social. He was in the midst of a boarding house neighborhood, where there were numberless young people, likely to be lonely and homesick. He began with a mere handful, but the attendance soon ran to two or three hundred. Many of them stayed to the Epworth League service at six-thirty o'clock and to the after-service. He announced it as follows: "Every Sunday afternoon from 5 to 6:30, singing, chatting, social lunch, and a homelike time for you." That drew people in and gave the membership a chance to do personal work in the interest of religion. These young people, after having a good time, went out to be publicity agents for that church.

It is the custom of Grace Methodist Church to take roses to the hospitals where the poorer patients are sent. The ladies themselves give the roses to individuals and tie around them an announcer which is full of news concerning the church. This unnoticed class are so appreciative that they remember this attention and are grateful to the church which renders it.

It was once customary in New York city for the churches to manage great boat excursions. While the writer was a pastor in Denver he was able to arrange with the Moffat Road, just opened through virgin mountain territory, one of the first excursions of the Summer. Other schools were secured, but only as the coöperators with Grace Church. All kinds of publicity was sought, and every time the name of the church was worked in. Six big trainloads were taken. Every possible arrangement was made to secure the comfort and pleasure of the crowd. They had all gone on an excursion managed by a church, and, having had an unusually good time, went back with gratitude to that church which had managed it. Mr. Nesbitt followed a similar plan in his town of five hundred population very effectively.

It pays to do a few things of size rather than many little

things, and thus push the church prominently into the minds of the people. The church has a right to preëmpt all the holidays. Many will be lonely and unnoticed if something of a general sort is not arranged at the church. Only a few will be invited out. Splendid entertainments and socials can be arranged for Saint Patrick's Day, Washington's Birthday, Saint Valentine's Day, and so on.

The writer has found it particularly apt to have an entertainment on the evening of a holiday. It is markedly true especially in the city, that people are tired out from loafing during the day. When night comes they are ready to go some place. The theatres are always packed, hence it has been the custom at Grace Church to provide motion pictures or another sort of entertainment on these evenings. The audience room has always been filled, and usually by strangers, who are grateful for a happy and clean place to spend the evening.

This is the day for banquets. Eating always increases sociability. The church has a right to have the most notable banquets in the city. While the writer was the pastor of Grace Church, Denver, the Methodist Brotherhood arranged a banquet with the following program:

Notable Banquets

TOASTS

Toastmaster, Judge D. B. Liddell

Invocation ..... Christian F. Reisner

Close by repeating together John Wesley's "grace at meat" as follows:

"Be present at our table, Lord,
Be here and everywhere adored.
These creatures bless, and grant that we
May feast in paradise with thee."

TOASTS

"How Can the Church Help the State?"
His Honor, Governor John F. Shafroth.

"How Can the Church Help the City?"
His Honor, Mayor Robert Speer.

"How Can the Church Help the Schools?"
Superintendent of Schools, Dr. C. E. Chadsey.

"How Can the Church Help the World?"
Bishop Henry W. Warren.

"My Impressions of Denver Church Life."
Rev. C. B. Wilcox, D.D., Pastor Trinity Methodist Church.

The newspaper reported the speeches of these public officials prominently and the men became permanent friends of the

church. Former Governor Shafroth is now the United States senator from Colorado.

The Methodist Brotherhood of Grace Church, New York city, through the kind coöperation of the late Mayor William J. Gaynor, arranged another notable banquet of toasts:

Invocation, Rev. Allan MacRossie, D.D.

Toasts

Christian F. Reisner, Toastmaster
General subject—"The Church and the City"

His Honor, Mayor William J. Gaynor
"The Church and Civic Administration"

Chief Justice Isaac Franklin Russell
"The Courts"

Commissioner Ernest J. Lederle
"Health"

Commissioner Raymond B. Fosdick
"Accounts"

Commissioner Rhinelander Waldo
"Police"

Commissioner Joseph Johnson
"Fire"

Commissioner William H. Edwards
"Street Cleaning"

No better publicity is possible. These men were afterward steadily the friends of the church, and were able to show their friendliness in many ways.

It is surprising how gladly public officials will attend a church dinner. Religious leaders stand off too cautiously. We do not commend the administration in toto because we invite them, but we do strengthen their moral purposes. At the close of the Gipsy Smith meeting in Denver the Executive Committee gave a dinner to the Denver city officials, who so graciously assisted with the Gipsy Smith evangelistic meeting. The policemen, the firemen, the superintendent of the auditorium, and other public officials were invited. The church can have no better publicity agents than public officials when they feel kindly disposed.

Prominent Men Speak

In the same way it is well to ask prominent public officials to speak at church. The Hon. Frank Moss, who convicted the gunmen in the Rosenthal case in New York city, is a prominent Methodist. His son is a minister. He speaks very effectively Sunday night in many churches.

When William Jennings Bryan lectured in Grace Church, Mayor Gaynor was invited and accepted the position of chairman, and introduced him. Many notable men were in the audience. Banquets can be arranged in small towns and be just as attractive. Here is a program:

TOASTS

1. On Methodism—
   A. In Chicopee Falls, C. J. Sheaver, Official Board.
   B. In America, E. F. Spear, Epworth League.
   C. Abroad, Jennie Brill, Standard Bearers.
2. What We Owe the Women—
   Mrs. Wheaton Bosworth, Ladies' Circle.
3. The Angels of the Triangle—
   Benj. Simpson.
4. Address—
   Attorney A. J. Morse, Northampton.
5. Team Work—
   Dr. J. P. Kennedy.

The following is a good sample:

"All ye are brethren."—Mat. 23-8

Annual Banquet

of the

Warren Chapter

Methodist Brotherhood

GRACE METHODIST EPISCOPAL CHURCH
Corner Bannock and W. 13th
DENVER
CHRISTIAN F. REISNER, D. D.

Friday, December 10th, 8 p. m.
EVANS CHAPEL

Nobby Card

The Rev. George A. Duvall, D.D., of Gordon, Pa., prepared a nobby form for young people—2½x3 inches when folded:

Menu

Products of the Desert

Girl's Names

Sidewalk Slippers With Clusters

Chills

Small Boy's Standby

Crystallized Nectar Infant's Delight

Communication Cordial

Condensed Sweetness

Toasts

"Welcome,"
Toastmaster Charles Rice.
"Response,"
Mabel Balliet.
"The League and the Past,"
Mrs. Arthur Hubler.
"The League and the Present,"
Viola Wintersteen.
"Our Poet," Tillie Smith.
"The League and the Church,"
Charles Constantine.
"Prospects," Pastor, G. A. Duvall.
Business.

School-Teachers' Receptions

It ought not to be left to the Chamber of Commerce or some miscellaneous group to give recognition to some noble public servant who has unselfishly fought for righteousness in a community. One church suggested what many should do by the following service:

Show Your Appreciation
of our
Brockton Public School Teachers
by your presence at the

RECOGNITION SERVICE

South Congregational Church, April 30, 7 P.M.
The Quartet, Women's Chorus, Girls'
Chorus, and Organ

Using Union Tabernacles

In many towns auditoriums are erected for union evangelistic services. Before they are torn down public meetings with a religious flavor can be held in them which will be undenominational, and so offer a chance to put some prominent men on record. When the Gipsy Smith meetings had closed in Portland a peace meeting was arranged, with addresses by David Starr Jordan,

Governor West, and Mayor Rushlight. The choruses arranged for the revival services were also utilized. This compelled the objector to recognize that the churches were interested in other great questions, and at the same time enabled the implanting of important truths.

Public Men at Watch-night

Another very wise pastor made the following program for a watch-night service:

MASS MEETING	MEN BOYS	BAPTIST CHURCH

THE LAST NIGHT OF THE OLD YEAR

FIVE MINUTE ADDRESSES BY

J. F. Shoemaker ..... G. A. R.
E. T. Kelsey ..... S. of V.
C. H. Reynolds ..... P. O. S. of A.
W. R. Weller ..... I. O. O. F.
F. A. Bell ..... F. and A. M.
W. T. Clarke ..... Pres. B. B.
John Essington Miles ..... Minister

THEME

THE CALL OF THE NEW YEAR TO THE MANHOOD AND BOYHOOD OF WAVERLY.

MEET IN SCHOOL ROOM ..... SEVEN THIRTY

On the other side of this card was announced a service for women and girls, with the following program:

The Last Night of the Old Year

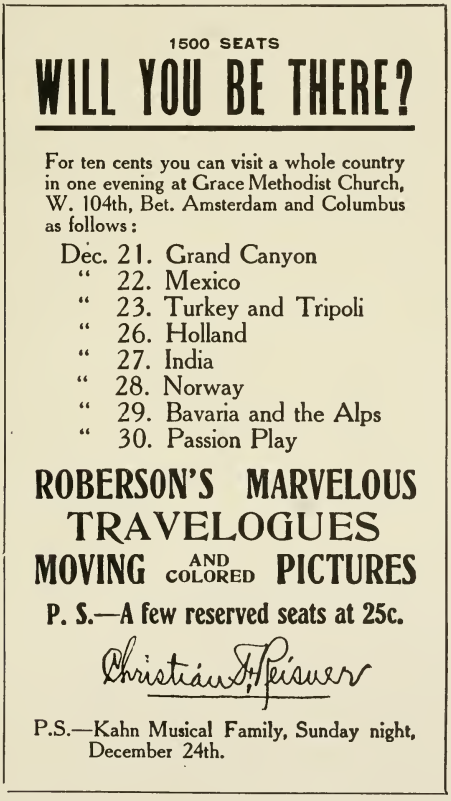
Five-minute Addresses by Representatives from
The Sunshine Club
Auxiliary of the S. of V.
Patriotic Order of America
Woman's Christian Temperance Union
Lodge of Rebekahs
Order of the Eastern Star
and other speakers.

Theme

The Call of the New Year to the Womanhood and Girlhood of Waverly.

While in the West, the writer discovered a remarkable travelogue lecturer who was willing to come into his church for two or three weeks. Mr. F. R. Roberson was thus secured, and opened in the early fall. The time was not very propitious, but persistent advertising, with beautiful pictures and a rarely gifted lecturer, soon gathered the people in. Hundreds attended who had never before known that a church was located at the point they

Travelogue Lecturer


1500 SEATS

WILL YOU BE THERE?

For ten cents you can visit a whole country in one evening at Grace Methodist Church, W. 104th, Bet. Amsterdam and Columbus as follows:

Dec. 21. Grand Canyon
" 22. Mexico
" 23. Turkey and Tripoli
" 26. Holland
" 27. India
" 28. Norway
" 29. Bavaria and the Alps
" 30. Passion Play

ROBERSON'S MARVELOUS TRAVELOGUES AND COLORED MOVING PICTURES

P. S.—A few reserved seats at 25c.

Christian H. Peisner

P.S.—Kahn Musical Family, Sunday night, December 24th.

found it. Mr. Roberson was secured the second year and continued his high-class entertainment. The people were grateful because such a lecturer was brought in their midst

and they were permitted to attend at small cost. Many actual members of the church were secured as a result of these two series of travelogues. Thousands of advertising cards were distributed to announce it and people did not repel or reject them who would have done so if it had been an announcement of a church service. Even the public school children were given hundreds of them to take home.

All cannot secure as strong an entertainer as this, but neither will they be competing against the tremendous attractions of the great metropolis.

Entertainment Course

The Rev. Frank B. Lane, pastor of the First Baptist Church, Vineland, N. J., prepared a series of four entertainments placed one month apart. He sold a full-course ticket to the four at twenty-five cents, while a single admission was ten cents. On all the announcements he pushed forward the fact that the church offered a spiritual home for all kinds of people.

The Centenary Methodist Church in Chicago ran such an entertainment every Thursday evening, under the auspices of a special committee. They were announced as follows: Entertainments, Travelogues, Musicales, Illustrations, and it was declared that they were free to those who had tickets, which could be secured every Sunday morning at the Sunday school.

The Rev. T. R. Wallace, D.D., at Middletown, N. Y., arranged a series for every Saturday night. He secured the best possible talent, and soon his auditorium was packed and standing room was at a premium. He used the occasion to send a letter of announcement to every member of his church weekly. They were interested in the attraction and did not forget that it was at their own church. This made them feel good as they found the whole town was talking about it, and so they were proud of being members of that particular church. They thus became more loyal and regular in Sunday attendance and talked about the church more generally.

Courses can be effectively arranged even in small towns. As before noted, the Rev. A. H. Nesbitt, at Palenville, and the Rev. T. B. Young, at Red Hook, N. Y., ran such courses. The Rev. M. B. McNutt writes that he ran a lyceum course in a country community.

When Messrs. Stimson and Dix were running for governor of New York the writer secured an interview with each one,

and out of it gave a fifteen-minute prelude, in which an estimate of the candidate's character and a résumé of his views were given, without emphasizing any preference. The article was largely biographical. Of course the papers were glad to announce the attraction, and also to get the material. Both men were thus interested in the church. One became governor, the other secretary of war, and could be commanded for help.

Candidates Described

Grace Church purchased a complete motion picture outfit. Every Saturday night five reels are shown, and the coöperation of an entertainer or a good lyceum company is secured. No admission is charged, but a silver offering is taken at the door. This averages a little over ten cents. It was less embarrassing to take it there than it was to pass boxes through the audience, and a larger per capita of income was insured. A plan will now be inaugurated with a course-ticket admitting to fifteen Saturday night entertainments which will be sold for $1. This will create a guarantee fund which will make it possible to hire talent which will not come on a percentage basis. It is notably true that the regular church members do not attend the Saturday night entertainment. It is largely strangers. The regular services are announced and printed material is distributed, in the hope that these visitors may be brought back to the church services.

Motion Picture Plant

There are tremendous possibilities in motion pictures for the church. They can be used effectively Sunday night and in the Sunday school and for entertainments. The Motiograph machine[1] was purchased, because after investigation it seemed less likely to be easily damaged and yet at the same time renders excellent service. It has fulfilled all promises. Scores of churches are putting in complete motion picture plants and are defeating the cheap theater with its detestable pictures, or else are driving it to improve in the character of the films shown. In some smaller towns where objectionable pictures are shown four or five churches combine and rent a store building and fit up a plant to show clean, delightful, and instructive pictures.

A catalogue of absolutely unobjectionable reels can be secured by addressing the Educational Department, General Film Company, 200 Fifth Avenue, New York city.

[1] Manufactured by the Enterprise Optical Manufacturing Company, Chicago.

During the last national campaign the Chelsea Methodist Church, in New York city, secured a representative from each of four of the political parties to speak in one evening and declare why his candidate should be elected. The program included the following: Democrat, Hon. Joseph D. Baucus; Republican, D. W. Steele, Jr.; Prohibition, Dr. T. Alexander MacNicholl (candidate for Governor); Progressive, Judge Albert Dulan.

Political Party Representatives

The writer employed the same plan while in Denver, and limited the audience to men. The Socialists were given representation and came in large numbers. It is a very effective and fair method. It enables some people to see the candidates and to hear the cause presented who would probably not otherwise give the matter strong consideration.

A brilliant lecturer was a candidate for Congress many months before the time of nomination. He offered to lecture without charge on a non-political subject. The writer suggested that he be allowed to send out ten thousand postal cards to the voters of the community announcing the lecture at Grace Church. Of course the lecturer was to foot the bill. This made possible personally addressed postal cards to be sent to a great number of people who would not otherwise notice the church.

Election night it was found that one of the Redpath Lyceum Company's best entertainment groups could be secured. Arrangements were made with a daily paper to receive returns. The meeting began in the Sunday school room, but soon the crowd was so large that it was adjourned to the auditorium, which was packed. The people were given a great deal of fun interspersed with the announcement of the returns. Scores came to the church rather than stand on the streets to hear how the election was going. They had such a delightful evening that they will never forget the church. A number of people wrote personal cards commending the plan. During the early part of the evening a young man was stationed in front of the church to announce the returns with a megaphone, while by his side was posted a blackboard. This gathered the crowd outside, and then they were constantly invited to come inside where they would hear the returns equally well and have an entertainment at the same time. No admission was charged, but

Election Returns

a collection was taken. This made a handsome return because the people were so grateful.

The people must have entertainment. In the stress of this day it is more necessary than ever. The theater too often appeals to the lower nature to get the thrill demanded. Independent organizations running lyceum courses must pay rental for buildings and also get out independent advertising. The church has an auditorium and means which can be used with small additional cost to be employed in publicity. When people are brought to the church for any cause whatsoever they are likely to come again. That visit will remind them of early training or former habits. It will at least stir up the latent desire for religion which is in every life. If this spark is kindled, it may lead the person to a religious dedication.

Lyceum Courses Profitable

Then, too, the church is to serve the community. It is absolutely sinful to have a building costing from $10,000 to $500,000 idle much of the time. Of course its very presence is an advertisement that some men believe in and worship God and are willing to sacrifice to make that fact known. But there are so many unhappy and discouraged people on earth that if we serve God and humanity we must cheer them in every possible way. The writer does not have much sympathy with the institutional church which forgets the emphasis on vital religion. He does believe, however, that these helps can be employed to secure hearers for a spirited and vital gospel.

It will be found very attractive if arrangements can be made with a conservatory in the city to give one or a series of concerts in the church. Such an institution is glad usually to demonstrate what its teachers and pupils can do, and that too without expense. They secure a good deal of advertisement from it and bring their friends with them, while strangers are attracted by good music. The New York School of Music and Art and the Conservatory of Musical Art and the Von Ende Music School have all responded to such a plan in New York.

Conservatory Concerts

It is possible that the first-class music dealer of the city would also be willing to arrange a high-grade concert for the advertisement his store would get out of it. He could command artists that the church could not afford to hire. Always the church takes a loose collection at the door to pay for opening the room.

The church should be the most social institution on earth. Jesus performed his first miracle at the gala social occasion of the Jews, the wedding at Cana. The writer will not undertake to give detailed plans here, since most of them were shaped up for his book, Social Plans for Young People.

Home Talent Entertainment

Home talent playlets accomplish much good if carefully guarded. Young people enjoy acting in these things, and they do little more than they would in reciting a piece at school or taking part in a dialogue. All their friends are interested. Preparation draws their attention away from other things and ties it up to the church. They make friendships in the church and so continue their loyalty. Even the older folks get much happiness out of reproducing them. "The Village Post Office" was given at Grace Church, with four members of the official board taking prominent parts. It did not hurt their dignity or standing; it, rather, gave them a tighter grip on the young people who were delighted to discover that they had not lost their youth.

College Glee Clubs

It is well to bring in the glee club of the college which the local church patronizes. Recently a splendid group of young men came from Pennington Seminary, the preparatory school located at Pennington, N. J. They sang Sunday night, and at the close met a great many young people who will now be interested in that school. Advertising church schools helps the church, for stanchest members are made in such institutions.

The Glee Club from Wesleyan University gave a Saturday night concert in the same way, and since then the young people have a definite longing to know more about a school which could send out such a fine company of young men. It is the church's business to see that young people are kept at school, so that they may be better prepared to serve the world. It is easy to draw in the alumni of such schools when the glee clubs appear.

Articulating Attendants

It is our business to use every possible method to catch different kinds of people. One method will attract attention from one person, while it will require an entirely different method to catch another person. The commercial institution employs everything possible to win the thought of prospective customers. The church must do the same. Some method must be devised to

arouse the church, so that it will take care in a vital way of the people who thus come into its atmosphere, and even into its membership, for if these people are made happy, they will come back again and bring others with them.

Sunday Night Fellowship

The Rev. A. Hamilton Nesbitt describes a Sunday night plan followed in his small town:

> Once a month we have a half hour after evening service in lecture room, serve ice-cream and cake or some other light refreshments and have some one give a short talk on live topic and give summer boarder and resident chance to exchange ideas on church work.

When college glee clubs appear at Grace Church they are invited to sing a few good songs in the parlors at the close so that the alumni may meet each other and prospective students may be discovered. Strangers are also drawn into acquaintanceship circles. Frequently personal work leads to conversions. Nothing is so valuable for publicity purposes as the resultant happiness.

There ought to be no objection to drawing people into an entertainment where they are made happy and where they are refreshed, and at the same time reminded that the church has furnished it all.

Outside of the advertising matter which is sent out, the very fact that people are drawn in who would not otherwise go to a church gives the best kind of publicity. It removes prejudice, and that is a long step toward securing a customer.

An Attractive Week

The "White Church" announced a whole week in the fall with many attractions to draw in the people and awaken them to be good publishers of the happy and interesting time possible at that church. The program read as follows:

A Great Rally Week from September 24th to October 1st, inclusive.

PROGRAM

Monday, 7:45.	Men's Night, under the auspices of the Triangle.
	E. W. Lord of Boston, formerly Commissioner of Education in Porto Rico, will address the meeting.
Tuesday, 8 to 10.	Reception to the Choir, by the Ladies' Vestry Circle.
	A short entertainment. Ice cream and cake will be served.
Wednesday, 7:45.	Young People's Social under the auspices of the Epworth League and the Standard Bearers.

Thursday, 7:30.	Entertainment under the auspices of the Sunday School, and reception to all the parents of the children and to all former students.
Friday, 7:15.	Reception to the District Superintendent and his wife.
7:45.	Banquet followed by Toasts and Addresses by Attorney A. J. Morse, Northampton, and Dr. J. P. Kennedy, District Superintendent.
Saturday, 3:00.	Junior League Social. A good time for boys and girls.

"Captains" and Membership Divisions

One of the best methods the writer has ever tried led to the selection of three captains who were each given a committee of twelve and put in charge of one third of the membership. Each group was then to give a social, using and soliciting only the people on its list. They were to vie with each other in giving the best supper and in the uniqueness of the menu cards and programs and social plans at the close.

Menu

The first group put the name of some one after the food item which that person specially liked, for example, apple pie à la mode was à la Reisner.

The third group, headed by Samuel Williams, who controlled a great printing plant, happened to be the one in which the pastor's family was included. It prepared a beautiful little booklet with a surprise cut on the front page, with no name attached, reproducing the pastor, his wife, and only little laddie. The back of the book contained a number of blank pages after a most excellent program, and the people were given twenty minutes in which to secure signatures. At the end of that time the one who had secured the most was rewarded. This booklet furnished a delightful souvenir of the occasion, and was long kept in the home, and thus constantly reminded folks who saw it of the church.

Church Supper

Nothing is so effective as a real friendly church supper, given not primarily to make money but to increase friendship. In Battle Creek, Mich., once a month everyone brings provisions for a church supper. They do it much as it is done at a neighborhood picnic. The provisions are all spread on a table in cafeteria style, so that the people can help themselves. In Plymouth Church, Buffalo, N. Y., a church supper is held every Wednesday night for four or five months. The ladies are divided into enough groups so

that one group has charge every Wednesday evening without calling on any a second time. This group must furnish all the provisions. Those who care to eat supper come at six-thirty o'clock and sit down together. No charge is made, it being supposed that everyone does his part at least once during the period. At seven-fifteen o'clock all the diners break up into groups in various rooms to study missions, the Bible, or social service textbooks. At eight o'clock they gather for the midweek prayer service. The great strength of this plan is the sociability which occurs which has made that a notable church. As a result, the year these suppers were given four hundred new members joined the church. Everybody went out to tell of the happy time they had had until the whole neighborhood was talking about the cordiality exhibited at the Wednesday night services. They happily mixed practical religion with it so that people were able to identify the happiness as the fruits of religion.

The church has the right to employ every legitimate method to push itself into high prominence in the community. It must not allow itself to be counted of no importance or to be made insignificant. It is the heart, the vital center, the fountain head of the best life of any community. It must demonstrate that fact if it is to remain worthy of the name.

CHAPTER IX

Phrases, Appeals, and Flavor in Advertising

A Vast Army

Twenty thousand men in America are now employed to write advertising copy. They expend more than $290,000,000 annually for newspaper space alone. It seems almost presumptuous, therefore, for a minister to attempt instruction along this important line. But among the twenty thousand not a single one is employed to do church publicity work, though some may do it incidentally. The writer will therefore be sure that few experts in his own field can claim authority to cut his proposed measuring tapes to pieces. He will, accordingly, venture some rules and suggestions after vigorous practice in church advertising for fifteen years and a limited amount of study and wide observation.

Advertising is Modern

The advertising man is himself little over twenty-five years old. True, the British Museum has a published reward for a runaway slave dating back to 3000 years and printed on papyrus, but that is hardly advertising. Chambers' Magazine for 1835 tells us that "a few merchants are beginning to buy space in newspapers to publish prices." A. T. Stewart, according to Elbert Hubbard, wrote his own advertisements. Here is a sample:

> Mr. A. T. Stewart begs to inform the people of New York that he has just received a few cases of Irish linens, especially selected for him in Belfast. These will be open on the sidewalk, in front of the Palace of Business, and offered to the first-comers at fully ten per cent below the figures which the same goods will bring after they are carried into the store.

Less than a half a dozen years more will see the church with a developed force of publicists. Dr. Weigle will employ a man to give all his time to publicity work. But against the better day, let us look for a few timely suggestions as to form.

Personal Flavor

Everyone looks for the editors' personal talks in current magazines. We all read after the man who writes as though he were sitting by our side. Hence the skilled advertising expert, Mr. W. W. Manning, says, concerning the minister:

His appeal should be an individual one. His personality, without being featured, should raise a desire in everyone who reads, because they will come to the church to hear him define religion.

Again he says:

The word "you" is the biggest word in the language. What you can get from what I have got to give.

That is why the W. L. Douglas shoe has been such a success. No one can think of it without seeing Mr. Douglas's face. Few of us who read the display advertisements of Mr. Wanamaker, fail to turn to that space which he personally writes.

A Baltimore pastor made a striking impression by having his hand photographed. It is always held out with a pose of welcome that cannot be forgotten.

Here is a card which was put out by a layman who was working up attendance at a Bible class:

HELLO! This is J. Leslie Purdom, President of the Harvard Methodist Club. You are a Harvard student are you not? That is good, I just want to call your attention to the lecture in the Epworth M. E. Church, Sunday Nov. 13 at 12:10 P M., by **Prof. J. H. Ropes** of the **Harvard Divinity School**. Prof. Ropes is a profound scholar, and an enthusiastic speaker, and I am sure that this lecture will be of special interest to you. You will be there you say? Thank you, I am glad you are coming. What is it? Oh, yes! The subject is: **"What is the Literary Study of the Bible."** Good-bye.

Knowledge of Men

The wording must show a knowledge of men; as Mr. W. R. Hotchkin says:

We must in some human way open a man 's heart to the new thought that we wish to inject, but it must not be such a text as "Believe in the Lord Jesus Christ, and thou shalt be saved," because that must come after conviction.

As Mr. W. W. Manning says:

Men or women must be shown that you know what their Sunday habits are. You should show an understanding of their point of view from their standpoint. If they believe that you are human and are engaged in helping them in an unobtrusive, brotherly manner, they'll respond to your appeal for a portion of their time.

Confident Presentation

Through it all there must be the element of confidence, the feeling that you have something they ought to hear and something which will strengthen, develop, and satisfy them. Mr. W. R. Hotchkin puts it clearly from a business man's point of view, and thus it is stronger than if one in the preaching profession said it. Here it is:

You must command the attention of men to the fact that there is something in life and in the universe that is beyond their comprehension; that there is something greater than being born to-day and being eliminated to-morrow or in seventy years. And it is needless to say that the ordinary theological presentation of this subject will not get through the comprehension of the ordinary man. And if you can get a man's mind to recognize and accept this thought you have made a beginning in getting him to recognize and to begin to create in his own mind the thought of divinity and the necessity for every man to give consideration to a subject that he ordinarily repels and forgets. You must catch a man's mind with an invisible cobweb and week by week and month by month increase the strength of the line until at last the cobweb becomes a cable. This requires a very high order of ability and knowledge of human nature.

Appeal to Emotions

The facts just stated easily lead to the all-inclusive statement that the wording must appeal to the emotions as well as to the intellect. As Herbert M. Harwood, publicity director of the University of Iowa (the advertising of a university is a new departure), says, in an article in The Poster:

One of the most interesting lessons that psychology has taught the advertising man is that the appeal must be both to the intellect and to the emotions. There must be a mixture of each in the successful "copy."

Mr. W. H. Johns, the worthy son of a Methodist minister and a widely known advertising expert of the firm of the George Batten Company, puts it concretely, and completely when he says, concerning the form of advertising to attract the man who does not go to church, "Logic, cold facts, warmly presented."

The church has the right to stress the fact that man needs religion as he needs a drilled brain or a well-fed body. Happiness and efficiency are not fully possible without religion. Beasts may, but man cannot live without bread from God.

But the advertising of the church must have a strong emotional element in it. It must be "loaded" for the game hunted. It must be worded to reach that part of the man which it can satisfy and build up. It must be aimed and phrased well. Apt wording is of priceless value.

A recent copy of System, the well-known magazine, gives a plan for soft-drink dealers to employ in advertising. Instead of playing up the flavor or the quenching power of the drinks, he would put forward the words "It's wet." That appeals to the man who is dry for a drink, and at the same time it is so unusual that he will not forget it.

Here is a sentence the writer recently used on summer printing that approaches the same purpose: "Iced Great Bear Spring Water in Individual Cups." This was for summer services.

Phrases that Fit

A young traveling man engaged to sell hooks and eyes in Philadelphia one day brought in a phrase fitting the product—It was: "See that Hump?" He submitted rhymes to work with it which were adopted and employed for wide advertising. It was so unique and so exactly described the hooks and eyes that it immediately worked an immense success. Two years in succession this salesman demanded larger pay and received it. The third year he asked for an interest in the business, and when refused said that he would resign, but when he told them that he had patented the phrase, "See that Hump?" and would take it with him, they gave him stock in the company.

It is said, playfully, that John D. Rockefeller washes with "Gold Dust" and uses "Diamond Tires" for his automobile.

Two brothers control the phrase, "Butter Krust Bread." It is so appetizing a couplet that bakers pay good prices to use it in varied localities, and in addition sign an agreement to employ this same firm in a special advertising campaign. Of the same character is Ward's "Tip-Top Bread."

Some years ago Peet Brothers, of Kansas City, had expensive designs of swans sailing on water and other similar pictures made to illustrate their Water Queen Soap.

J. W. Jenkins, who has built the largest piano business in the West, in conversation with Mr. Peet one day suggested, "Why don't you take the phrase, 'Water Queen washes Clean' ?" It was adopted and came into large and profitable usefulness.

Des Moines in its advertising adopted a phrase of rare strength. It is "City of Certainties."

The Larkin Company, which sells millions of dollars' worth of goods by a unique mail order plan, uses the form "Factory to Family."

A group of experts were discussing terms recently. One remarked that the following was the best phrase he ever knew: "Good morning. Have you used Pears' Soap?" All agreed that in family and business life no one was unfamiliar with this term. Immediately one of the keenest turned to another who had remarked that his wife always greeted the family in the morning with that phrase, with the question, "Do you use Pears' Soap?" and he had to admit that he did not. It was then discovered that none in the group did. Apparently, while the phrase was popular, it was not so effective in selling the soap.

Some years ago "Sunny Jim" appeared on the walls of buildings and in papers and wherever one turned. People were nicknamed for him. Strange to say, that "Force" which he was supposed to advertise did not increase its sale. One in looking at or talking about "Sunny Jim" never thought of the breakfast food which he was supposed to advertise. There was nothing about him to remind one of it. On the other hand, when one was hungry, he almost invariably saw a picture of shredded wheat with strawberries or other kind of fruit in bright colors appetizingly spread over it. While shredded wheat was not talked about so generally as was "Sunny Jim," when it was mentioned it always related itself to hunger, and that made it effective.

The writer's brother is a manufacturing confectioner. He wanted a phrase that would fit candy. After some thought, the following was given him: "Good Goodies." One cannot say this phrase without the water of anticipation coming into the mouth.

Another very apt advertising term which has been successful to a very large degree is "Syrup of Figs." Figs are appetizing and also serve as a laxative. The repugnance connected with preparations to be taken for that purpose is removed by the pleasing reference to figs, hence many people accept and enjoy the anticipation and taste because of the word "figs."

An advertising specialist worked for three solid weeks endeavoring to get a headline to advertise an instrument to help deaf people. He finally succeeded in securing this telling

sentence: "The deaf now hear whispers." Would anyone who was afflicted with deafness or who had a friend thus crippled forget this phrase?

Some place in the West there is a sign with six or eight capital letter "E's," with the words "in shoes" spelled out after it. The unique form, together with the appeal to comfort ("Ease") make this a telling form. Another shoe dealer catching a common cartoon fad says: "The man who put ee's in feet."

The phrase "A Homelike Church," which the writer originated ten years ago when becoming pastor of a church in Denver, has seemed to be apt and worthful. It strikes to the heart at once. It opens the fact that the church cultivates life's best things in fellowship, purity, and character-food. It carries tender and winsome thoughts. It arouses best memories. A number of young men have been wooed away from wildness back to right living by it.

Too Profuse

It is easy to cover up good advertising with too many words. Mr. Scott in his Psychology of Advertising reproduces an illustration, enforcing a certain edible which is profusely overcovered with fruit. He refers to the fact that so much fruit kills the advertisement by taking away its tempting powers. Churches often do that. I have before me one which has these phrases together:

Everyone invited.
Come and bring a friend.
Good music.
Good address.

Another card has these words piled up:

Hearty welcome.
Cheerful services.
Good music.
Homelike church.

Still another combines all these declarations in one paragraph:

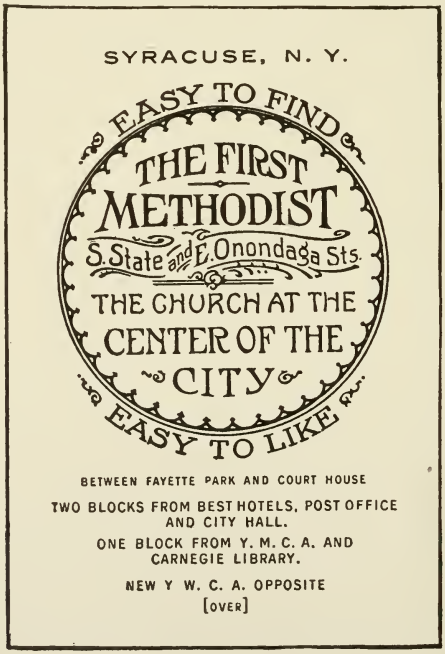
This church has:
Songs of Praise.
A good Fellowship.
Invitation for all the people.
Nothing but love for each other.
Taken Christ into happy partnership.
Perseveringly entered into all Church work.
A motto: "All for Each and Each for All."
Unusual interest in the boys and girls.
Large and growing membership, and more to follow.
Stated Sunday services and on Thursday evenings.

A New York church which neglected advertising until its neighbor drew audiences by doing so, headed the card "A Hearty Welcome" and closed it "Come and welcome." It would be better to study three hours to get a three- or four-worded phrase, and then put out two thousand cards, than it would be to put out five thousand which are filled with words that carry no pertinent and heart-stirring "thrust" about them.

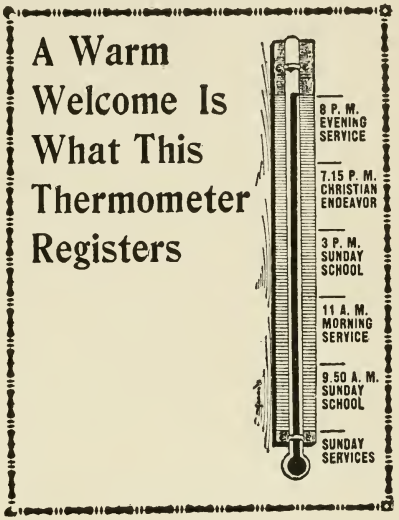
T. B. Spencer, the advertising director of the New York Sun, writes that one must have "copy with an aura." The word "aura" is a peculiarly pat one. It suggests the aroma of fragrance, the scent that appeals to appetite.

Condensed Clearness

The Rev. F. T. Keeney, D.D., the pastor of the First Methodist Church, Syracuse, N. Y., is peculiarly skilled in preparing "drawing" copy. His circular "Easy to Find," "Easy to Like," "At the Center of the City" illustrates his kind of printing.


SYRACUSE, N. Y.
EASY TO FIND
THE FIRST
METHODIST
S. State and E. Onondaga Sts.
THE CHURCH AT THE
CENTER OF THE
CITY
EASY TO LIKE
BETWEEN FAYETTE PARK AND COURT HOUSE
TWO BLOCKS FROM BEST HOTELS, POST OFFICE AND CITY HALL.
ONE BLOCK FROM Y. M. C. A. AND CARNEGIE LIBRARY.
NEW Y W. C. A. OPPOSITE
[OVER]

The Westminster Presbyterian Church of Baltimore presents a cut accompanied by wording that is worthy of imitation:


A Warm Welcome Is What This Thermometer Registers
8 P. M. EVENING SERVICE
7.15 P. M. CHRISTIAN ENDEAVOR
3 P. M. SUNDAY SCHOOL
11 A. M. MORNING SERVICE
9.50 A. M. SUNDAY SCHOOL
SUNDAY SERVICES

The Mayor Orders

Roman Catholics may command church attendance or plant a fear which will compel members to come, but that is not possible to Protestants. The first owns an infallible human authority, the latter emphasizes the individual choice.

The mayor of Wyoming, O., a suburb of Cincinnati, with seventeen hundred inhabitants, recently made an experiment which would not work everywhere, nor would it work regularly. Mayor W. B. Hay, a member of the Presbyterian Church, issued a proclamation and scattered it on pink placards all over the city, calling on every man, woman, and child to attend some church service on the following Sunday. Golf links, usually filled, were deserted and all the churches filled.

Human Drawings

The church must draw people to it. The "copy" must help to accomplish that. Mr. William R. Gardiner, advertising expert, of the firm of Fenton & Gardiner, New York, writes:

> You have to awaken interest in human hearts and the only way that can be done is by human interest copy. It cannot be done by cold argument, no matter how logical that argument may be. It cannot be done by dogmatic or orthodox religious statement. It cannot be done by pointing out the unpleasant results apt to follow one's neglect of his church duties.

Welcome Illustrated

The simple cut used by the Brotherhood of John Chambers Memorial Church, with the words under it, "The Church that gives you the Glad Hand" is effective:

The Church That Gives You the Glad Hand

Dr. Fikes has printed on his announcement board in front of the church:

This church is maintained for those who do not belong to it. If you are sick in heart or body, lonesome, hopeless or friendless, come in.

Appealing Words Dr. Keeney has a very telling set of words together. Here they are in the form he puts them out:

DO YOU WANT

Rest,
Strength,
A cure for care
Help to carry the load,
Something worth while to think about and live for?

COME AND JOIN IN THE SONGS AND WORSHIP

at the First Church, next Sunday and you will carry a song away.

Alliteration is always good if it at the same time has a point. Here is a phrase the writer has used much: "Come and Cure Care." Either put such phrases in black type or in italics, so that they will stand out.

Coöperative Singing

The singing must be spirited and unanimous. No service is effective where people sit to hear both sermon and singing. The music not only melts the company into unity and so prepares them for the message, but it also scatters the cheer of the few to the many. Nothing will thrill and gladden an audience like unanimous coöperation. No evangelist has ever succeeded without a singing mate. Moody had his Sankey, and Chapman his Alexander. Hence words suggesting singing are valuable:

Thrilling singing.
Songs you used to sing.
Singing that warms.

Of course this carries the idea of happiness. Some Baraca boys have a fine phrase—"A jolly, joyous bunch." The church must be friendly or belie the name which means brotherliness. Sociality and spirituality are Siamese twins. We must offer pertinent cheer along this line and then deliver it. Here are three phrases that offer cordiality:

Sociality Vital

Never a stranger but once, and then only for a minute.
Friend-making meetings.
The church where your welcome holds out.

The "nowness" of the service is advertised in this term employed by a United Brethren Church: "Sermons morning and evening for live people who live on earth to-day."

Churches may profitably have mottoes which will advertise both their purpose and their atmosphere. "It floats" is readily recognized as belonging to Ivory Soap. The phrase also marks the fact that it is pure, and therefore floats.

Locating Terms

Various purposes may be expressed by church mottoes. It may be to give the location. Then the word "church" will carry the meaning of helpfulness. Here are a few used:

Dr. J. Stanley Durkee: "The church with the electric sign."

Dr. H. J. White has wisely placed his name prominently in connection with his church, and hence uses the alliteration: "White—Sunday night."

Rev. J. M. Gage says: "Our church had been painted white. I found the people saying 'O, that is the *white church*,' so I have adopted that and use it on all advertising."

Marking Activity

The Rev. J. E. Price, D.D., Methodist pastor in New York city, has coined the phrase, happily: "The homelike church on Washington Heights."

Dr. H. E. Rompel, while in Chicago carried the wording, "The stone church around the corner."

Another sentence may suggest the unanimity of activity. The Rev. Milo Atkinson has the phrase, "Everything this church does, every member has a part in the doing."

Dr. Caswell, while pastor of Fenimore Street Methodist Church, Brooklyn, used the phrase, "A church of the people, for the people, by the people."

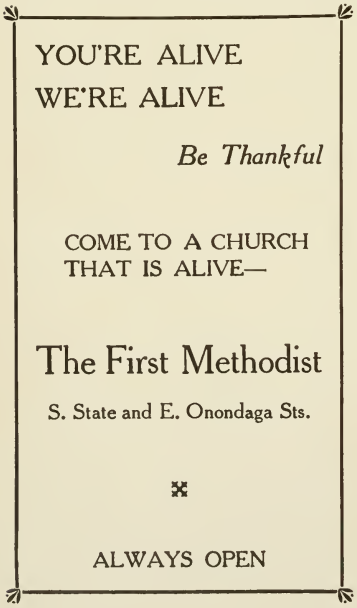
Another of Dr. Rompel's phrases is "The church for the people; the people for the church."

Helpfulness A series of union meetings in Little Falls, N. Y., employed a happy alliteration, "A lifting force for Little Falls."

The First Methodist Church in Charlestown, W. Va., has the motto, "A helpful church home."

A Y. M. C. A. declares itself, "Everything that's good for men."

Another energetic church has words that express the fact that energy is evident in the services held there. Here they are:



The First Baptist Church at Vineland, N. J., uses the words, "The always busy church." While a church at Wenatchee, Wash., employs the term, "The church that does things."

Invitation

Here are a few phrases that give invitation to strangers:

In Syracuse: "A sunny home for students and strangers." This is made peculiarly pointed by having on it in proper color a Syracuse University pendant.

Dr. Charles A. Eaton, located in the hotel neighborhood in New York, employs the phrase, "The strangers' Sabbath home."

Heartiness

Of course, every church must welcome folks heartily. Dr. C. O. Kimball says:

"The church of the cordial welcome" has been used by me for years. I am not sure but that I originated it. It came into my mind years ago upon reading a story by Elizabeth Stuart Phelps. In two cities I have made the name so familiar that none other need appear on my stationery.

Dr. Andrew Gillies's phrase is, "The church of the open hand."

Dr. Shaw puts on all literature, "A church with a message and a welcome."

Dr. O. W. Fifer uses, "A church that welcomes everybody," and "The Cheery, Cordial, Comfortable Church."

A Springfield, Mo., church has this gladdening form: "Glad hearts, glad faces, glad hands."

Dr. Partridge puts it, "A free and open church."

The particular seasons may be taken advantage of. For instance, the Asbury Church at Camden, N. J., announces the summer service like this, "A cool church with warm hearts," while Dr. Jacobs says, "The church is comfortable and cool and cordial with courtesy."

The Atmosphere

Some mottoes are strong in describing the regular atmosphere of the church. Dr. Pace, of the First Methodist Church, Saint Paul, employs the words, "Everybody's friendly." Another calls it, "The friendly church." Another, "We promise you an enjoyable service among a friendly sort of people."

The First Baptist Church of Vineland says, "Here is a church home for you." A Philadelphia church carries the term, "A church home for the work-day people."

Worthful Combinations

Dr. C. H. Woolston, the Baptist, uses the question, "Are you married? If so, come and treat your family to our homelike services." Dr. F. B. Lane uses this striking form, "Meetings for twenty nights."

Meetings For Twenty Nights

20 Golden Words

I WILL

Pray-for-myself.
Pray-for-my-unsaved-friends-by name-each-day.
Not-criticise.
Back-up-the-Pastor.

The Men's Bible Class of Norwood, Ohio, print on their letter heads, "Class motto—To help men to live," and on the other side of the letter heads, "Working motto—Heart work, head work, leg work wins."

A Cairo pastor put on the back of his Christmas greetings the following lines quoted from Dr. Van Dyke:

> **Four Things**
>
> "Four things a man must learn to do,
> If he would keep his record true;
> ¶ To think without confusion clearly,
> ¶ To act from honest motives purely,
> ¶ To love his fellow-man sincerely,
> ¶ To trust in God and Heaven securely."

Purposeful

Rev. F. K. Gamble puts out strongly on a postal card, "It takes practice to live a good life—Get the habit."

The Waugh Berean Bible Class strikes out in red letters on all their printing, "Each man get a man." The Adult Bible Class of Guelph, Ontario, everywhere employs the motto, "We can if I will."

The mind might well be used to frame sentences that will drive truth home because brief and rich with meaning. Here is a good one:

Summer Sunday Sense.
A Good Sunday Means a Better Monday.

Here is a fine form for a revival meeting:

> We Will
> **WARM UP**—Your Heart
> **WAKE UP**—Your Mind
> **STIR UP**—Your Conscience

Character Tests

Dr. G. A. Duvall put out a fine truth carrier in "Old truths in new clothes." Another sentence-coiner has given us:

Help Everybody
Hinder Nobody

A sermon subject card on "Giddy Young Folk" had at the end the words, "Smile Sensibly." This would lead silly gigglers to question themselves.

The Rev. A. W. Renton, of California, Pa., uses this:

You are invited to be a worker and not a shirker, in California Methodist Episcopal Church.

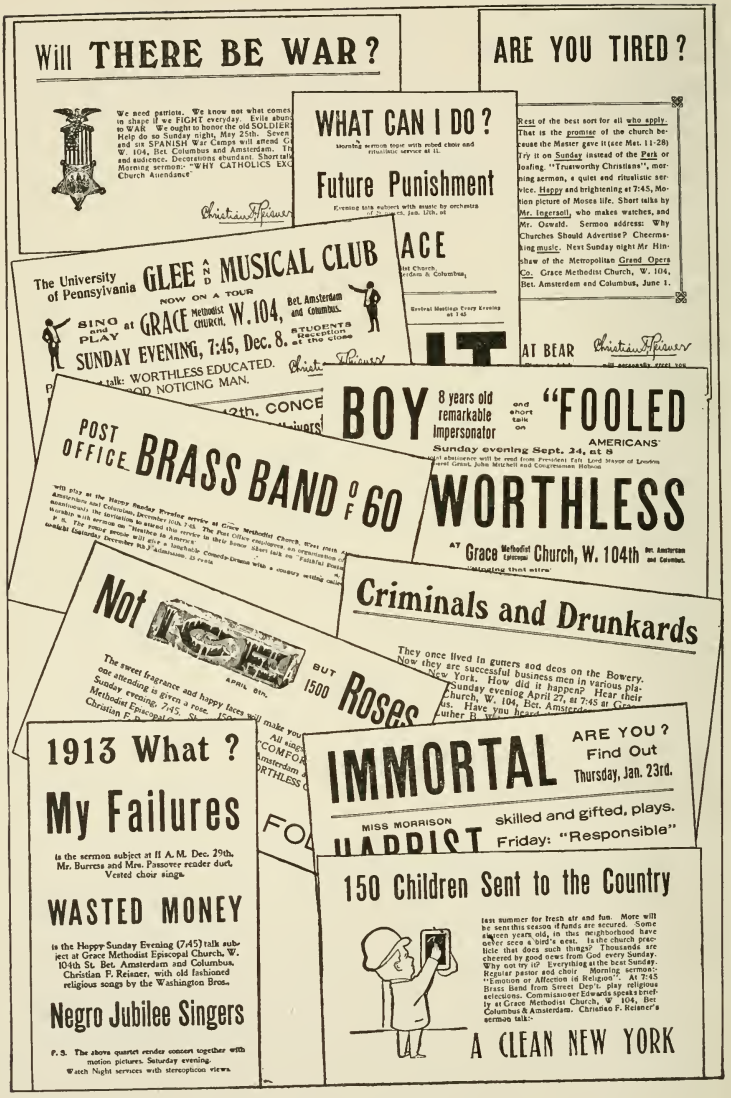
"Grow or Go"

Mr. O. J. Gude has in his office a motto. It has an interesting origin. He discovered that a number of his men had fallen into a rut. They were satisfied with their salaries and did their ordinary round of duties faithfully but monotonously. They had no ambition for improvement, and hence his business was not growing. He reorganized and put the institution into departments with a head in charge of each one. Several unambitious but capable men were either put in secondary places or given a discharge with salary until they could find another position. Then he put up his motto, and insisted that everyone who worked for him must abide by it. The motto was, "Grow or go." Anyone in his employ whom he could not promote was not the kind of person he wanted.

Appetizing Headlines

It is very important to study setting out prominently words that will command attention and compel the recipient to read the rest of the card. The writer has put out over one million cards in New York city. They are distributed at subway and elevated stations and put into mail boxes. It has required much ingenuity to prepare something that would not be flung away quickly. It is difficult to describe the wording on such cards, since the display work is that which makes them impressive. The size of the book will not allow of the reproduction of many.

Curiosity Aroused

The Epworth Methodist Church in Cleveland issued a folder closing together like two doors, with a little paster holding them shut. On the outside were the words, "What the Gospel Can Do for the Blues." Naturally, one would tear off the little paster and read the inside, which contained a pointed and sensible few-worded sermon on the necessity of religion for man's health.

Will THERE BE WAR?
ARE YOU TIRED?
WHAT CAN I DO?
Future Punishment
The University of Pennsylvania GLEE AND MUSICAL CLUB
NOW ON A TOUR
SING and PLAY at GRACE Methodist CHURCH, W. 104, Bet. Amsterdam and Columbus.
STUDENTS Reception at the close
SUNDAY EVENING, 7:45, Dec. 8.
talk: WORTHLESS EDUCATED.
BOY 8 years old remarkable Impersonator and short talk on "FOOLED AMERICANS"
Sunday evening Sept. 24, at 8
POST OFFICE BRASS BAND OF 60
WORTHLESS
AT Grace Methodist Church, W. 104th
Not Roses
Criminals and Drunkards
1913 What ?
My Failures
is the sermon subject at II A.M. Dec. 29th. Mr. Burress and Mrs. Passovre reader duet. Vested choir sings.
WASTED MONEY
is the Happy Sunday Evening (7:45) talk subject at Grace Methodist Episcopal Church, W. 104th St. Bet. Amsterdam and Columbus. Christian F. Reisner, with old fashioned religious songs by the Washington Bros.
Negro Jubilee Singers
P. S. The above quartet render concert together with motion pictures. Saturday evening.
Watch Night services with stereopticon views.
IMMORTAL
ARE YOU? Find Out Thursday, Jan. 23rd.
MISS MORRISON
skilled and gifted, plays.
Friday: "Responsible"
150 Children Sent to the Country
A CLEAN NEW YORK

Motto Cards

While in Denver the writer prepared a set of motto cards which he found were placed on desks and stuck in various places by the members and by strangers. They were the subjects of a series of sermons. For example:

Why Worry?
Why Smile?
Why Swear?
Quit Your Meanness.
Talk Happiness.

Each of these phrases was set up in large type in blue ink on a white card, while underneath in smaller letters came the description of the service where these subjects would be used. Naturally, that piece of advertising which is kept long is able to constantly witness for the church.

Double Meaning

In another card in red ink appear the words, "This is Red, because we want it read!" The rest of the card was printed in black and contained an ordinary announcement that made the red ink carrying this phrase stand out.

Drawing Folks' Interest

Questions which arouse curiosity are very valuable. It is legitimate to employ them for the purpose of compelling folks to read the rest of the statement. It is generally wise to print one large line that will arouse curiosity and print the rest in such small type that one cannot glance over it and throw the card away, but must put it in the pockets to read at home. A sentence illustrating this principle which seemed to have power was, "Are you happy now?"

ARE YOU HAPPY NOW?

A cheery service with heart helping music is open with a homelike welcome at the Happy Sunday evening, 7:45, Dec. 17th. The Cecelia String Quartet plays several selections. Two chorus choirs, soloist, cornetist and thrilling audience-singing. Sermon talk: "Christmas Shopping." Five business men answer in personal telegrams "Why am I a Christian?" Morning worship with sermon: "Emotional Religion." Grace Methodist Episcopal Church, West 104th Street, between Amsterdam and Columbus Avenues.

Christian F. Reisner

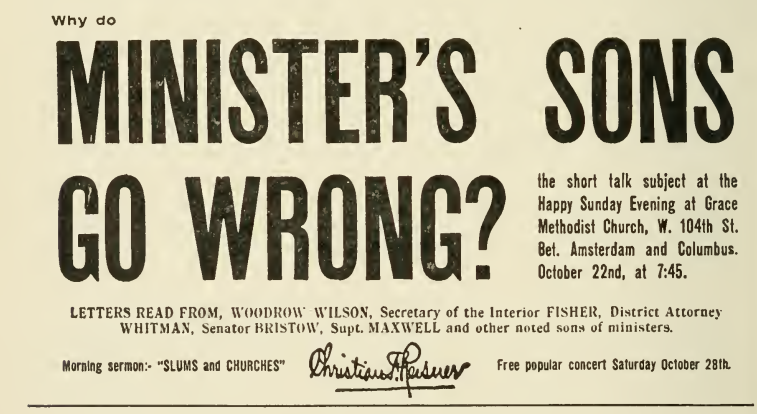
"Will you hear it?" was a phrase employed, and then below a description was given of a concert to be given on a Sunday night by a band when the Interborough employees would attend.

Cook with Ice

A scientist was to give an entertainment in the church, and one of his claims was that he would show how one could cook with ice. The cut of a chunk of ice with the letters spelling "Ice" marked into the cut, was secured and the card in large letters was headed, "Cook with Ice." Naturally people would read the rest of such an unusual statement.

Common Questions

It is wise to make the subject extremely attractive. One of the best the writer has employed was the card which asked the question, "Why do Minister's Sons Go Wrong?" "Why do" was printed very small, while the rest appeared large.


Why do
MINISTER'S SONS
GO WRONG?
the short talk subject at the Happy Sunday Evening at Grace Methodist Church, W. 104th St. Bet. Amsterdam and Columbus. October 22nd, at 7:45.
LETTERS READ FROM, WOODROW WILSON, Secretary of the Interior FISHER, District Attorney WHITMAN, Senator BRISTOW, Supt. MAXWELL and other noted sons of ministers.
Morning sermon:- "SLUMS and CHURCHES"
Free popular concert Saturday October 28th.

Another was, "What Are You Good For?" with the line underneath it: "Right answers are rewarded." That led to inquiry.

Personal Experience

Another struck immediately at the religious life and was not offensive, though it did so. It was, "Do you pray?"

Another startling form asked, "Are you a Hypocrite?" and then the "Warm-up-the-heart Revival meeting" was announced.

At a rose service, the two sentences stood out, "A Happy Smile," with some fine print between, and at the end,

"A Rose Presented." These two large lines were thus associated and one naturally wanted to know what stood between.

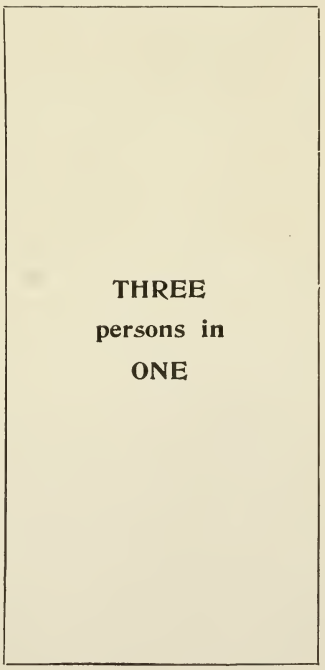
"Sin Cure" was a phrase employed for revival meetings. This appeared in large red letters on much printing, with finer description given below.

A very telling folder is before me which has nothing on the outside but the words, "Something New." New things always attract people. When you open it, on one side is shown a picture of the Centennial Christian Church, and above it the words, "The New Church." On the other side the picture of the Rev. Milo Atkinson, and above that, "The New Minister." He had just come to be the pastor of a new church.

Investigate

The writer preached a morning series of sermons on the Trinity. A little cardboard folder had nothing on the front or the back but the words "Three persons in One," as shown here:

Three Persons in One



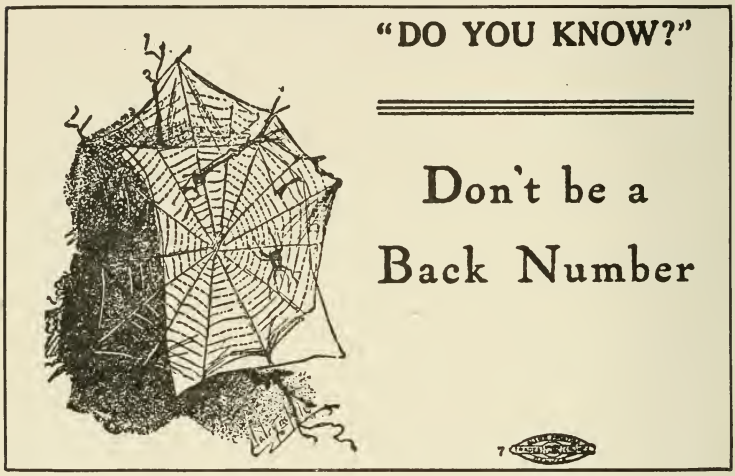
Naturally, a person reading this would want to know what it meant, and whether religious or not, would open to see what was on the inside. Here, in a very dignified form, were announced the subjects, as follows, "The Heavenly Father," "The Human-Bodied Son," "The Earth-Dwelling Holy Spirit."

At another time, a series of evening sermons were preached upon the following evils as subjects: "Lying," "Betting," "Swearing," "Drinking," "Impurity," "Selfishness," "Pride." The outside of the little square folder had nothing upon it but the words, "Cast out the" and the word "Devils," and between this was the figure "7," so that it read: "Cast out the 7 Devils." Naturally, anyone would want to see what was inside.

Seven Devils

The Cobweb

A study of the Apostles' Creed was made at a series of Wednesday evening services. On the back of the little folder announcing this was the picture of a cobweb and the words, "Don't be a Back Number." This was a happy combination.



Value Marks

There are various methods of getting up messages so that they will force a way into the mind. Mr. W. H. Johns, the advertising expert, in advising concerning a striking phrase, said that it should have "dignity, plus force," while Mr. T. B. Spencer of the New York Sun said that it should have "dignity and normality." He added: "Anything that is undignified and excites ridicule should be avoided by the church."

Mr. Robbins, the advertising genius of the Cleveland Crane and Engineering Company said recently in his little periodical called Craneing: "The cleverest ad writer is he who can write a line that will make people think a column."

Sacrilege

There is a gentlemen's furnishing store in a prominent Western city that breaks all the rules of dignity and taste by a sign which is exceedingly striking and memorable. The owner of the haberdashery is named "Pray." Naturally, such an institution will supply the wants of men. He therefore appropriates a religious phrase to call attention to his

business. On an electric sign over his store he has the words, "Pray for men." Comment is unnecessary.

Local Terms

It is wise to take advantage of a locality to use certain phrases. Dr. G. A. Duvall in a railroad town called his revival meeting by the term, "The R. R. meetings." He then took up terms that would be understood by railroad men. Instead of being railroad meetings they were "rich revival" meetings.

Imitation of "Gum"

Dr. White prepared a notable bit of advertising, imitating the chewing gum. On the outside of the wrapper were the words "Chew this over; the flavor lasts. Dr. H. J. White's compound for human ills," and on the back of the folder were "Delivered at the First Baptist Church, Corner Main and Talcott Streets, every Sunday evening at 7:30." Inside was a little piece of cardboard (imitating gum) announcing the opening of the Sunday night services. The young people did the necessary folding. Many persons kept this piece of printing for days to show people and even to hand it out for gum as a little trick for fooling folks.

Chew This Over — **DR. WHITE'S Compound For Human Ills** — **The Flavor Lasts**

Delivered at the **First Baptist Church**
Corner Main and Talcott Streets
Every Sunday Evening at 7.30

OCTOBER 27—
Opening of Season.
Big Music Festival.
(See over) **Organ Recital 7 p. m.**

Type and Figures

Here are a few unusual ways framing facts so that they will stay with folks:

I - HOPE - 2 - C - U - THERE

EVERY - NIGHT - U - R - INVITED - 2 - COME

Going up
TO HEAR
CAPTAIN
R. D. Thompson

SAY, MEN

$1\frac{1}{1}1=2$

COME
AND BRING
A FRIEND

Mother, Father, Sister
Brother—Anyone

it in Mind

Large Possibilities

There is no limit to possibilities of ingenuity in devising advertising forms. With such a great subject as religion one can draw on every field, and commonplace cards, folders, etc., should be avoided.

CHAPTER X

Employing "Cuts" for Emphasis

Dr. S. A. Northrup writes, "I have spent $500 for original cuts." Many pastors cannot afford to do that often, though tithing money would frequently be well invested in such supplies. The Rev. F. K. Gamble writes, "I use original cuts made from drawings by the pastor."

The Rev. A. F. Ragatz employs cartoons very skillfully in his preaching. He is rarely gifted in this direction and can do notable work artistically. Hence he can produce pointed designs for cuts. Few have that gift, and must, therefore, choose from among those at hand, and these are frequently ill adapted for effective church publicity. Either they are too solemnly other-worldish or else they are cheap and undignified. But cuts are so valuable that we must use them, even though they do not fit our specifications.

Securing Designs

The newspapers know the demands, and so they increasingly illustrate. Church papers have been driven to it. Dr. G. P. Eckman has greatly popularized The Christian Advocate by wisely acceding to this demand. The dailies are filled with ridiculous and at times teachful cartoons. The Hearst papers have wielded a tremendous power among the foreigners by talking to them in pictures. Mr. Hearst's recent enforcements in magazine and daily against "drinking" carry a tremendous influence and ought to be commended. The church must have pictures. Some early day a wise dealer will produce apt illustrations and create and cultivate a trade in "cuts" with the churches. Meanwhile we must do the best we can.

Mr. Scott in The Psychology of Advertising has a very valuable discussion concerning the kind and purpose of illustrations. The writer does not promise to quote Mr. Scott literally, but will agree to make the instructions line out with the convictions that came from reading the book.

Psychology of Cuts

First. Cuts must leave an agreeable impression. It is best to emphasize most strongly, as a rule, the benefits of religion rather than the damages of sin. Mr. Scott gives a good illustration by two cuts (pages 40, 41). One is an advertisement of Thomas Cook & Sons, describing the warmth of Egypt. It pictures two old people bundled up, sitting with hands and feet outstretched before a fireplace. This emphasizes the disagreeableness of winter. The other represents two people happily seated in a train, and below the advertisement it is declared that they are headed for California, where every month is June. The suggestion of flowers draws one to a definite place, while the shivering of winter enforces the present condition, without forcefully suggesting a means of escape from it.

The church may well learn that lesson. A happy religion is the one which will draw folks and transform lives. Moody began by preaching hell fire. He quickly changed and emphasized the love of God. A joyful church service will draw young people as honey-hearted flowers do the bees. Illustrations may strongly emphasize the sociality of the church. People cannot enjoy the social life of a vitally spiritual institution without either changing their ways or slipping out of the atmosphere. While the writer's churches have always been marked by remarkable sociality, in sixteen years there has not been a scandal turned up nor has a scoundrel rooted himself in the congregation.

Mr. Paterson, the teacher of the Epworth Bible Class in Chicago, has a happy faculty of getting out cuts to advertise the New Year's social of his class. He put beside the words "A Rousing Time" the picture of a boy sitting up in bed just aroused, while before him is a large alarm clock represented as striking, vigorously, six o'clock. At the bottom, in a neat line, are the words, "This is the first new leaf to turn over." The getting up on time, the coming to the social, the program inside which they see when they turn the leaf over, are all suggested by the cut, and it all brings to the heart a good feeling. For another New Year's "sociable" which he advertised, he pictures "1912" going along the road with a broken automobile and a whiskered old man, while just above him is a chubby faced lad riding an aeroplane, marked "1913." The whole picture makes one feel thoroughly, wholesomely happy. It follows:

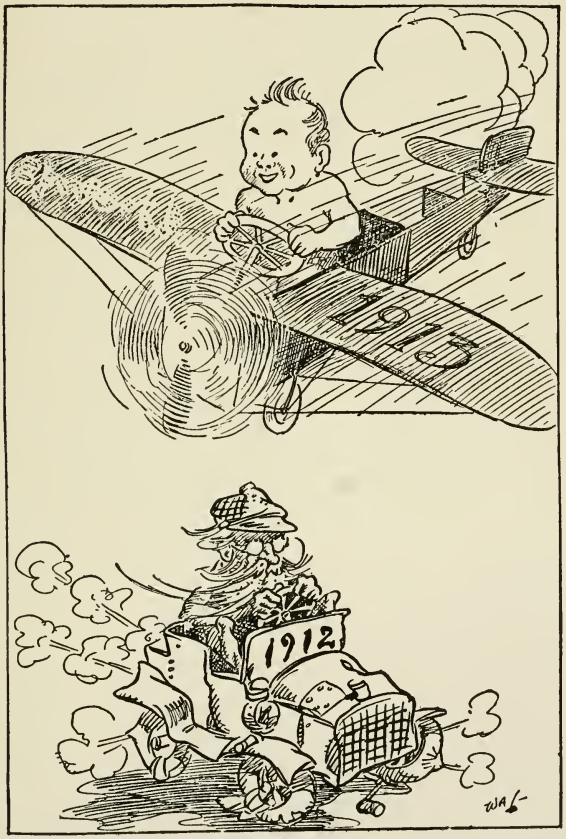
NEW YEARS

SOCIABLE

OF THE

Epworth Bible Class

Wednesday, Jan. 1, 1913, at 7 P.M.



At the eighteenth anniversary of his class, he showed a group of young ladies, bright, vivacious and happy, looking through an old rail fence, while back of them are trees and bushes and at their feet are berry vines. On the rail fence are the words: "We are just Eighteen Years Old—Epworth Bible Class, 1893-1911." There is good cheer and winsome welcome in the picture, which we present here. It is also apt for illustrating the program which gives the exercises occasioned by this anniversary occasion.

THE EPWORTH BIBLE CLASS

EIGHTEENTH ANNIVERSARY CLASS EXERCISES

Second. The illustrations should, as far as possible, appeal to all classes of people. Mr. Scott refers to the fact that the notable advertisement for "Rough on Rats" where the whole family join in the chase, is valuable though ugly because it carries a thought to every member of the household. Each one finds his face there, and so remembers the advertisement. In the same way we must undertake to reach children, old folks, young people, and the sturdy, hustling business man with some kind of a picture.

To all Classes

Children always awaken the best in everyone. Their pictures please and so secure the aid of memory if attached to advertising. Here is a pertinent form for a particular business. It is artistic, suggestive, and noteworthy, and the brief wording also helps to make it live as a reminder.

George C. Shane, the business man who carried on such a splendid publicity campaign for missionary money, has now gone abroad to see the fields himself and gather pictures with his kodak. He made tremendous impressions by the different kinds of pictures he employed in his former campaign. He felt the need of securing others together with first-hand information, so that he might appeal to all classes of people on his return.

When the Glee Club of New York University, consisting of seventy young men, sang, at a good deal of expense, a large cut and a small card cut of the seventy young men were made and used widely. This kind of a picture revived the youth of the men and attracted the attention of the older women and was not ignored by the younger ones. Nothing is fresher and more magnetic to the eye than a group of fine, clean-cut college fellows. At another time, when two girls and a boy—sisters and brother—remarkable artists and very young, were to play, their pictures were printed with finest half-tone work, while nothing but small type was put under it. Everyone will notice the picture of a child, and when they cannot readily see what the pictures are printed for, they will naturally begin to read the fine print. If then, it is worded well enough to carry the eye along, the whole matter will be fixed in the mind.

A splendid, strong woman's face was shown, with the words above it, "Hear Her Whistle." That was so unusual a thing for a woman to do in church that all adults were compelled to follow the advertising below the picture.

An unusually talented and artistic young woman furnished a cut showing her playing on the harp. The harp requires rare art, and she so completely fitted together with it that the picture made a delightful impression in every mind that was at all æsthetic, and drew them personally toward the place where her services were to be rendered.

When the Australian Boys' Band was secured arrangements were made for a parade on the streets Saturday afternoon. Every boy and girl in all the neighborhood came out to see and to follow them. We sent the band through many streets and had it end up at the church and give a free concert inside. This sent every boy and girl home to talk about the church where they heard the music.

At the annual men's service we provide a button for all of our own men to wear. They then fill their pockets and put one on every other man who promises to attend the service on a certain Sunday night. The button is simple and has on it the words, "One of 400," with "Grace Church" below. Here it is.

One button is printed in red and one in white. The Brotherhood chooses sides, and in the end an effort is made to see which side will get the more men attending that night wearing its button.

Third. The illustration should, if possible, appeal to the experience of the one who receives it. At the time we held one of our annual baseball services, "Hal" Chase was the manager of the "Yankees" and was very popular. One of his best pictures, in baseball suit, was secured and a cut made. This was printed on one side of a card with the words at the top "Happy Hal, the Captain," and below, "Turn me over but don't turn me down." On the reverse side was an invitation to the baseball service at the church. Almost everyone these days knows something about baseball, and a response was insured.

On the opposite page is an illustration from far-off Alaska that exhibits fitness. It was distributed among "placer" miners. They enjoyed it because some terms they alone understood. It was therefore very personal. All can thus direct copy "to the local community."

Mr. Scott illustrates a lack of aptness in illustrations by reference to "Buster Brown" stockings, which are likened in

Cache your gold pan and read this
YOU ARE INVITED
TO COME TO THE METHODIST EPISCOPAL CHURCH SATURDAY EVENING JUNE 14. 1913, FROM 8:30 TO 10 O'CLOCK, TO A RECEPTION TO OUR VISITORS
BISHOP R J COOKE, D.D.,
MRS R. J. COOKE,
EDITOR R. H. HUGHES,
REV. MR. McDOUGAL,
ALL OF PORTLAND, OREGON. GOOD MUSIC AND REFRESHMENTS LEAVE YOUR POKE HOME.
ALSO
COME TO ALL THE SERVICES SUNDAY. SEE PAPER FOR ANNOUNCEMENTS.
SEWARD
ALASKA

value to 5 per cent gold bonds. He remarks that the women are to buy the stockings and they have no experience with gold bonds. He calls up another illustration which led him personally to buy some Japalac. It pictures a young lady who seems, though unskilled and with ordinary garments on, to be able to wonderfully brighten the floor with a can of Japalac. He thought himself as capable as this girl, and remembered that his floors needed treatment, and so found it easy to follow the suggestion and buy the can.

Simple illustrations similar to the one here shown can be secured in great variety and by wise employment can be made to carry many phases of truth.

"Time and Money Wasted"—let that be the heading; then

put under it any paragraph that you may desire to employ. For example: "Some say church support brings that conclusion. No experienced and posted man will make that statement. Churches build big folks."

"You will land a happy heart, if you make some one else happy." Of course these illustrations are crude, but their very crudity makes it possible to get into some minds that could not be reached any other way. They are not undignified, but because it is unusual for them to be used by a church they command attention that could not be secured in any other way. They have been extensively used by the Rogers, Peet Company, and can now be purchased from the Stone-Van Dresser Company, New York city.

The use of colored inks is very important. Dr. Wentworth insists: "Never use black ink. Many colors—blue, brown, purple, red, and gold—attract." That is possibly a little extreme, though there is much in it. When a strawberry festival is to be advertised, it would be, for example, very appropriate to print on white cards with red ink.

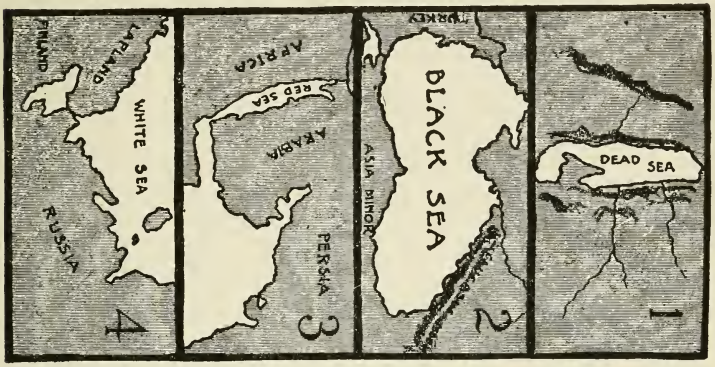
Fourth. Take it for granted that people will listen to authoritative declarations, and speak in the illustrations as though people were waiting for the advice which you offer. Mr. Scott calls attention to one of the anti-coffee ads. The face of a paternal and posted physician is shown who looks at you in the attitude of giving advice and declares, "If coffee don't agree, use Postum Food Coffee." This is convincing without arousing an oppositional spirit.

Why not print a picture of a little laddie at his mother's knee, in the attitude he would take while saying, "Now I lay me down to sleep"? Underneath this heart-tender illustration, ask simply the question, "Have you said your prayers?" It would move many an adult to begin to ask himself questions.

A pastor gifted in drawing has prepared a striking map

showing four seas, in order as follows: the *Dead Sea*, the *Black Sea*, the *Red Sea* and the *White Sea*. Above this cut he puts the words, "The geography of salvation." Below it come appropriate sermon topics. The uniqueness attracts, while its wording drives to thought. See it and be convinced:

THE GEOGRAPHY OF SALVATION



THE PLAN SALVATION PORTRAYED BY FOUR GREAT SEAS

1. The Dead Sea—Represents Sin Which Brings Eternal Death
2. The Black Sea—Represents the Defilement of Sin
3. The Red Sea—Represents the Blood of Jesus
4. The White Sea—Represents the Whiteness Which Comes From the Blood

For further information hear the sermon next Sunday night and read the other side of this card

Is Thy

All soul diseases may be treated and permanently cured absolutely free by consulting The Great Physician

Free Spiritual Dispensary
Now open every night except Saturday at the
M. E. Church
Gordon
Pa.

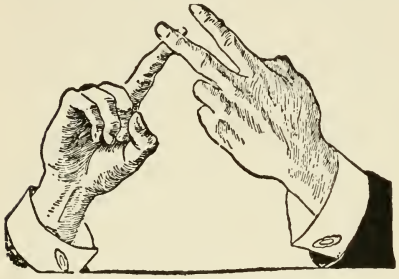
Right With God?

Another card draws the eye to it by picturing a red heart in

the middle and asking the question, "Is Thy [cut of a heart in red ink] Right With God?" If the question stopped with "Is Thy Heart Right?" the fine print which is strikingly sane would be more likely to be read.

Here is a cut from Stone-Van Dresser, New York City, which can be used effectively.

The two cuts "Let us Impress" and "Think It Over" also come from the same source and can be employed as leaders.



Let us impress

Think it over

Come In

No Rented Pews

The best seat in the house is yours, if you reach it first.

We extend the glad hand to all hands

Fifth. Cuts with a double meaning are often attractive, since they will leave an interrogation in a person's mind. I mean, of course, that the suggestion must be thoroughly wholesome. Any kind of vulgarity is of course unthinkable. Mr.

Scott pictures a striking illustration that is bound to be remembered. It is an advertisement for Packer's Tar Soap. Two little kiddies are bundled up in the midst of winter while snow is under their feet. One has just been making a snowball, and the other is pulling his sled. For some reason (and that fact draws attention) neither one of them has a glove on the hand. One is breathing warmth onto his fingers. Underneath are the words, "Winter chaps." It is easy to draw the conclusion that the soap advertised will heal the chapped hands of the little "chaps."

It has been the writer's misfortune to be constantly crippled by lack of funds for publicity work. It has, therefore, been necessary for him to use the simple cuts found in the ordinary print shops, but even then, it is possible to devise unique forms. For example, print the picture of a chair, and put underneath it the words: "This will be reserved for you to-night," or, "This comfortable seat is yours if you attend."

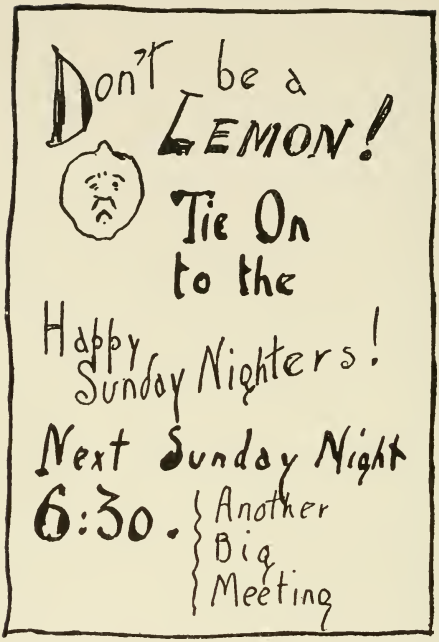
On another card is a cut of a "watch" and under it the words, "And be there." Nothing else appears on the outside of the folder, and, naturally, people will wonder why a church is putting out a picture of a watch. They will not at first recognize that it stands for the word "Watch." Another card pictures a rooster crowing, and underneath the words, "Listen to me." Of course one will open to the inside, and there he will see the advertisement of the church.

Dr. Lilburn Merrill, now the chief probation officer at Seattle, was at one time with a church in Chicago, managing boys' work. He devised all kinds of striking advertising for boys, and succeeded in getting great crowds. On page 198 is one in which he uses the term among the boys, "Don't be a lemon."

Dr. Stratton of Baltimore, had his hand photographed and cuts made of the photograph of various sizes. This he used effectively on printing. People are bound to look at the hand, wondering why it is held out until they read: "This is the hand of our pastor, Dr. John Roach Stratton, extended in hearty welcome to you at all the services of the Seventh Baptist Church."

The Rev. Milo Atkinson has issued a unique invitation card, (see page 198). The letters stand for "The Centennial Christian Church."

Sixth. The illustrations may suggest action either of the hands, feet, brain or heart. Mr. Scott illustrates action secured



C. C. CHURCH

INVITES

YOU

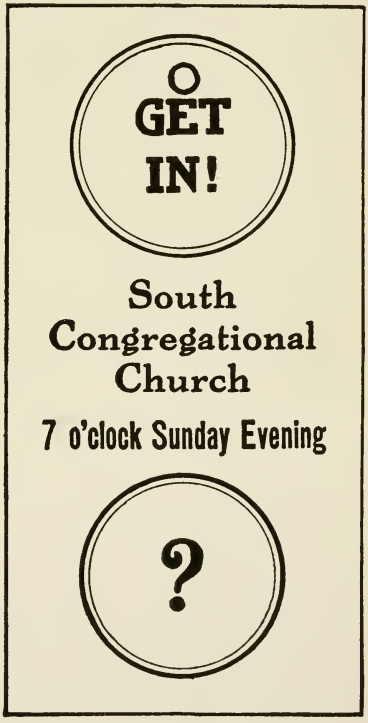
by an advertisement of Keer's Photograph Studio. It pictures the back of the head of a beautiful woman. Underneath it the words, "Guess who she is and receive a reward." "Keer," as a result of this, has countless inquiries and guesses in the effort to get the prize. As might be expected, interest was aroused, though the beauty of his work was not shown by a picture.

The attitude of the man pictured in the little sketch, while the question, "Why take Chances?" is asked, shows that he is about to use his hands at a wrong task and the condition of face recalls the agony which is certain to follow from gambling.

WHY TAKE CHANCES?

Some risk to prove themselves "game." Gambling is stealing. Wrong use of time and talents is as bad. A bold defense of sin marks an ill-balanced mind. If sin is ever necessary God is not a Father but a fiend. Why take chances in ruining the soul's happiness here and meeting a bitter tomorrow after death. Love only asks best effort. Righteousness reaps rewards. Warm up the heart in the revival at Grace Methodist Church, W. 104th Str., between Columbus and Amsterdam, every evening, 7:45, NOW.

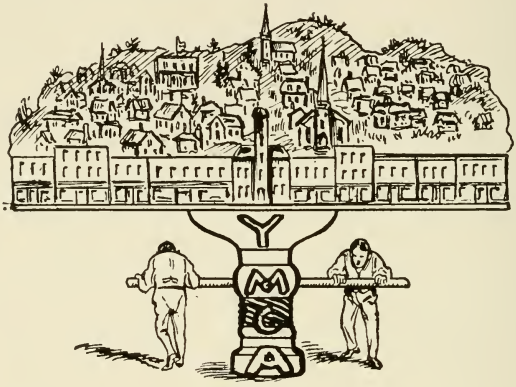
Christian Reisner



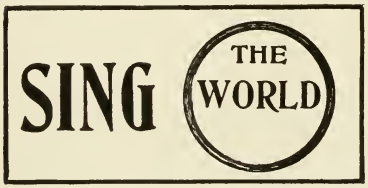
The South Congregational Church issued a little tag which teases the mind with questions but in the end leads one's feet

to the circle to which the card invites them. It is particularly strong because so few words are used. Look at it carefully.

Mr. Stone in his Association Advertising has a thought-provoking cut showing a jackscrew marked "Y. M. C. A." under a town. Two men, supposed to be Y. M. C. A. secretaries, are turning the jackscrew and thus lifting the town. One could never forget that the Y. M. C. A. claimed to be lifting the town, and most probably would begin to investigate.



The same plan is employed when a quartet which had traveled around the world was advertised in a circle to represent the fact that they had "sung around the world." Here it is:

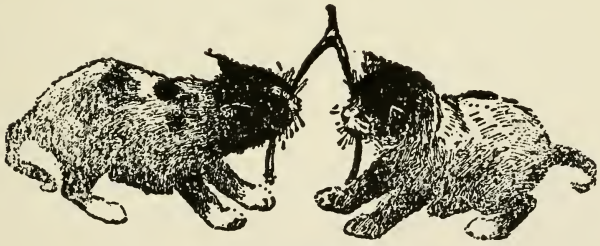


Dr. Cartwright, of Pittsburgh, appealed effectively to memory by a series of simple little cuts illustrating practical sermons. The first was on "The Home," and showed a mother sitting before a fireplace with children about her knees. The second was on "The Church," and pictured the outlines of Dr. Cartwright's church. The third was upon "The School," and here was delineated the little building which was attended in boyhood in the country. The fourth was on "The Nation," and was marked by a cut of a beautiful American flag. These cuts were very small and inexpensive and yet they made impressive these ordinary subjects.

Some years ago the writer found a cut which has been effectively used, showing a bee resting on the back of a hand. It was easy to put under this "on hand," and so it was, "Be on hand," as follows:

The cut of a telephone can be secured from the telephone company any time and all kinds of words can be put under it. For instance, "I called you up to tell you."

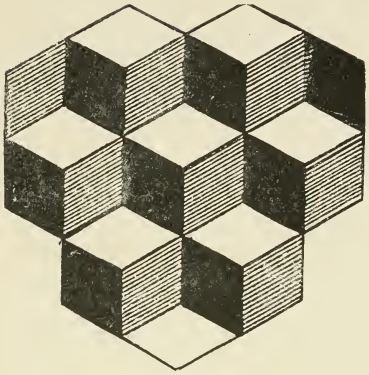
A cunning little illustration of two kittens pulling at two sides of a wishbone was quite effective on the back of a New Year's letter when underneath it appeared the words, "Good Wishes." Something about the playfulness of the kittens and the whole air of the picture made one feel good, and thus enabled the words to go to the heart. Study the impression:

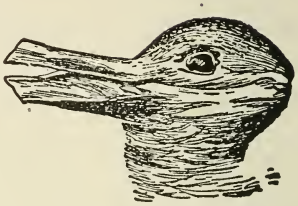


"Good Wishes"

The simple cut of squares with the question above them, "Do you see six or seven squares?" has been used many times, but does not lose its force, because it still tempts one to be exact in the number of squares beheld. Phrases can be worked

up which will connote with the puzzle itself. How many do you see?





The little cut at the right of the squares teases the mind and causes one to keep it to put before some other eye. It was taken from The Psychology of Advertising. If you look at it one way it is a duck, if you look at it another way it is a rabbit.

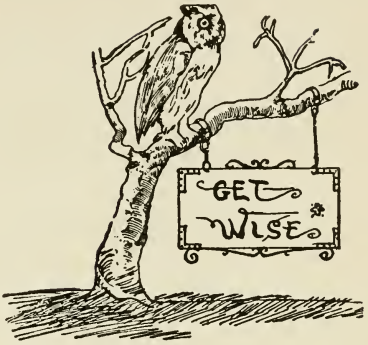
Seventh. The very best cuts are those which themselves suggest the subjects to be enforced. As Mr. Scott says, "The headlines must have some relation to what follows." The illustration ought also to coöperate with the declaration. He notes that an advertisement of "Venus" drawing pencils attracts attention to the picture, but does not leave the impression that it is primarily to actually advertise a pencil. On the other hand, the "Nabisco brand" is made effective by the light, airy, pretty maiden who suggests the name. Her make-up is consistent with the article which she is proclaiming. In the same way he marks out the fact that Ivory Soap ads always appear in situations of cleanliness and by outlines remind one of a pure, sweet atmosphere.

The owl is generally supposed to illustrate wisdom. This little sketch, therefore, which finds him perched on a sign with the imprinted words, "Get wise," is in line with the aforementioned advice. Try it (page 203).

Dr. Wentworth has produced a picture of himself preaching vigorously but with a happy and winsome smile on his face. This appears in a folder without his name, and the words below it: "If you imagine that our religious festival demands a long

face, just have your eyes opened by dropping in tonight at 7:30." It will be noticed that he calls the service "festival" instead of religious service, though it is a vitally gospel service.

Here are three cuts that are tremendously effective, even though they are what some would style strongly religious. They appeal to the heart and call up memories which coöperate with highest resolves. One can be employed for an Old Folks' Service, and is bound to bring to mind memories of one's own father and mother:



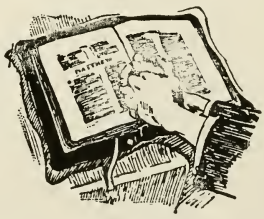
Read the other side and plan to store up and warm up.
Sure returns. Invest.

The following is to remind us of earnest prayer, the clasped hands express petition with rare force:

Prayer League

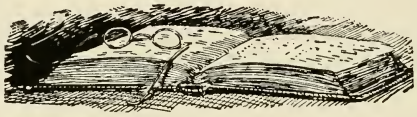
I Agree to Unite with my pastor and other members of the League in Prayer; morning, noon, and night for a revival of religion in this church. I will also sustain the Special Services by my presence and coöperation to the best of my ability.

Name, ...



The last is illustrative of the topic "Mother's Bible," and pictures a book with a pair of glasses lying upon it. Here it is:

Mother's Bible



There's a dear and precious book,
Tho' it's worn and faded now,
Which recalls the happy days of long ago,
When I stood at mother's knee
With her hand upon my brow,
And I heard her voice in gentle tones.

Mr. Bausman, the Philadelphia church printer who devised the above cuts, also furnishes a card which clearly reproduces a suitcase. Many churches use it as an invitation at the hotels. It ought to be effective.

We have a right to pick up illustrations anywhere that will aid us in publicity work. We can find them employed in all kinds of advertising. We can, however, never do best work until we discover some one who has the spirit and the skill to produce just the things needed to-day. There are many general cuts which could be devised, but every local church needs some one to give the color needed in a community to a particular illustration.

CHAPTER XI

Out-Door Advertising

The Church Spire

Mr. O. J. Gude, the greatest outdoor advertising specialist in the world, prepared a statement for the conference called at his home mentioned in the introduction. It opens as follows:

The fundamental of advertising is to make things known. The greatest advertising organization in the world, that of the Associated Advertising Clubs of America, a body comprising 10,000 members in 136 cities, has for its symbol and motto the one word—TRUTH.

If Advertising means to make the truth known about things, the church should not hesitate to use so important a factor in spreading its doctrine.

But, in fact, the church does advertise.

Its tall spire pointing skyward is an outdoor announcement to all that pass by, whether interested or uninterested, that underneath that steeple is a house of worship, and peculiarly, by this steeple manifestation, the church demonstrates the potentiality of outdoor advertising, and drives home the logic that this method of publicity forces upon those who believe as well as upon those who do not believe the knowledge that this is a church.

When the church advertises in other ways than through its steeple, prominence of location, magnificent architecture, splendid paintings, beautiful music, and conventional newspaper notices, it will only be aiming at more modern and more effective advertising than its centuries of previous effort.

It looks as though, in present day church economies, the great need is to interest the uninterested, and, therefore, it would seem that outdoor advertising were the most logical and effective method of accomplishing this end.

One of the questions sent out to ministers was: **Have you tried an electric sign on the church or steeple?**

Electric Signs

This would appear to be a form of outdoor advertising generally accepted as dignified and desirable. The best business interests now employ it at a tremendous cost. The Kellogg Breakfast Food people pay $25,000 a year for the privilege of putting their electric sign on the roof of a building that touches Broadway, in New York city. The sign itself cost $20,000 more and the light consumption is large.

The Men and Religion Campaign secured space and displayed telling signs with such words on as:

The Church Wants Men
In Her Work for Man
MEN & RELIGION FORWARD MOVEMENT
BARNUM & BAILEY
CIRCUS
POOL
AUCTION SALE

Not to allay but to help satisfy social unrest is one aim of present-day Christianity. Think things over and you will go to church.

Sport is pleasure, but it is not pleasure enough for a well-rounded man. Man has a body but he is a living spirit.

Christianity is for all men and for all of a man. Go to church next Sunday and find out.

The church wants men in her work for man, and "I am my brother's keeper."

These words and others faced the thousands in the daytime from roof tops and sides of buildings, and at night were flashed out by electric lights. On page 206 is seen one such sign which appeared on "The Great White Way" of Broadway's wonderful array of electric signs. Now can be seen there the White Rock sign shown on page 208.

Practically all of the ministers favored electric signs. Some had them, others were securing them, but still others could not afford them. Two, however, seemed not to consider them desirable. The Rev. George H. Combs, D.D., said:

Ministers Favor

Used electric sign for a while and abandoned it. My judgment is that it "cheapened" the church.

The Rev. Allen A. Stockdale, D.D., said:

An electric man in the pulpit is better than an electric sign on the steeple —some churches have an arc light on the steeple and a candle in the pulpit.

The Rev. A. W. Leonard, D.D., of the great First Methodist Church, Seattle, answered the question:

We are just now receiving bids for the erection of an electric sign on the top of the dome of the church which will be 44 feet long and 27 feet high, with letters 6 feet in length. The sign will read "First Methodist Church," and it will be possible to read it not only from the various parts of the city but far out in Puget Sound. Passengers on steamers coming into port at night will be able to read the sign clearly. The pastor and business men of our church believe it will pay.

Other pastors answered as follows:

M. H. Lichliter:

Electric sign with the word "COME" above the name of the church.

Johnston Myers:

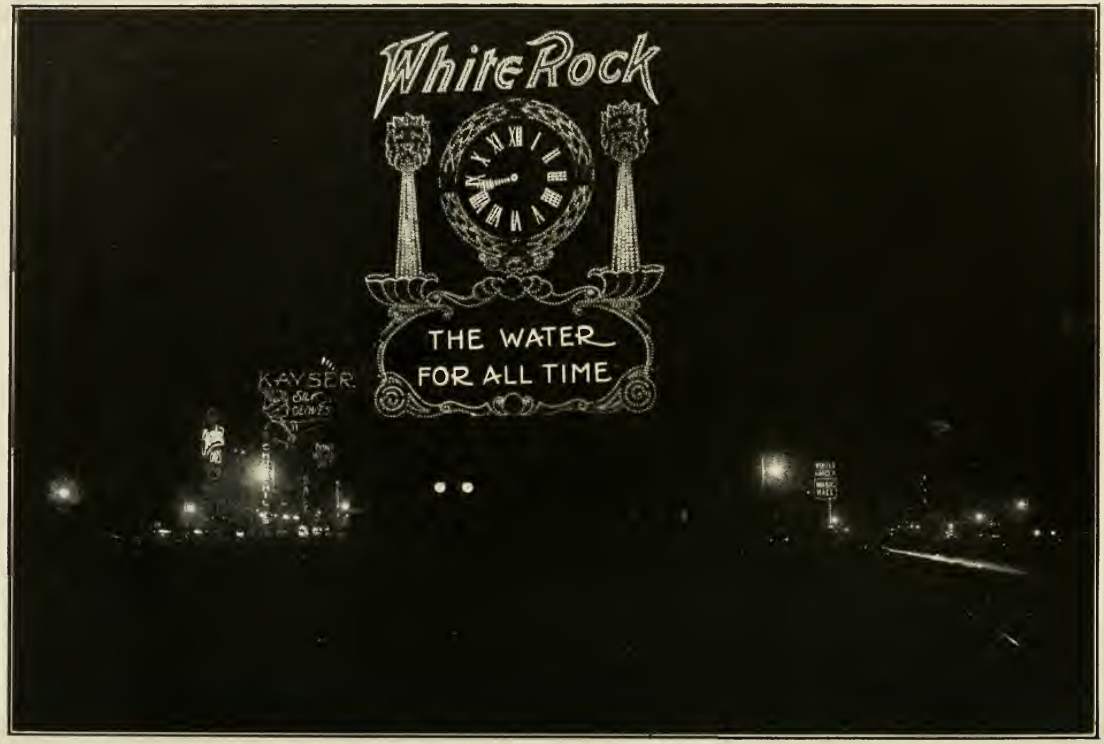
Yes. The word used is "Peace."

W. E. Biederwolf:

Yes. "God is Love," "Welcome," "Biederwolf Meetings."

R. S. MacArthur:

Assuredly. Several churches in Atlanta, Ga., have the name of the church conspicuously seen by day, and especially so by night, when the letters are brilliantly illuminated. So has the Dom Evangelica, the great



(White Rock—Broadway, Seventh Avenue and Forty-seventh Street—Size of sign, 62 feet high by 50 feet wide; diameter of dial, 27 feet: length of minute hand, 9 feet; weight of minute hand, 140 pounds; number of lamps, 3,725; colors, white, red, green, and gold. The action is that of two great streams of water constantly playing from the lions' mouths while the clock shows the correct time at all hours of the day and night.)

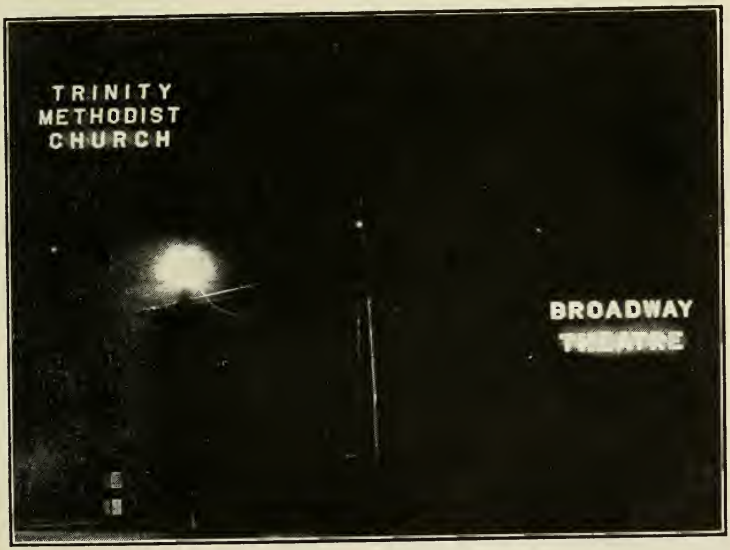
Baptist Church in Saint Petersburg, Russia. It also has the sentence, "*Bog yest lubov*," "God is love." This is a commendable method of advertising.

D. E. Weigle:
No, but we will. I am going to have a sign some day that will spell out Scripture verses—"Come unto me all ye," etc.

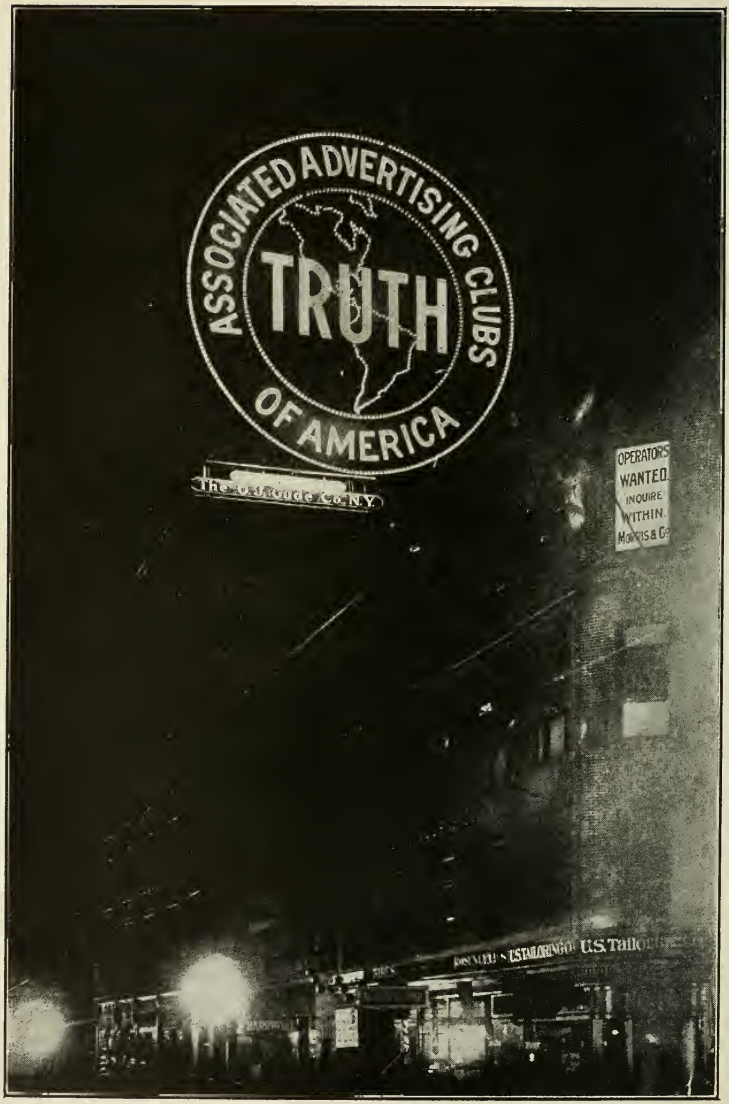
M. O. McLaughlin:
We are just now making an electric sign—"Your Church Home. 10 A. M. —Welcome—8 P. M."

Of the total number who replied twelve had used electric signs, seven intended to, thirteen expressed themselves strongly in favor of, and forty, with the exception of the two quoted, did not express themselves one way or the other.

Trinity Methodist Church, Denver, has a striking sign which is close to the Broadway Theater sign. In the night they both stand out in contrast to each other in the midst of the busy streets and the hotel district:

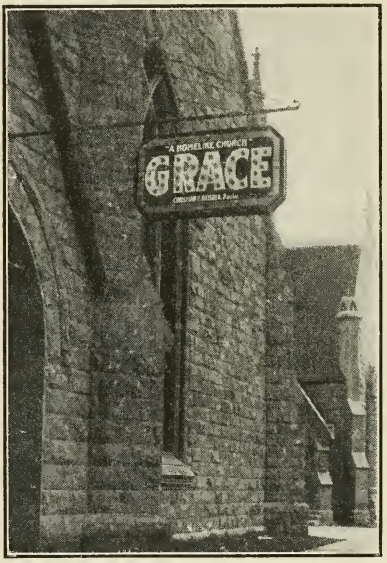


Two five-hundred-watt Tungsten lamps have been attached to the spire of the Immanuel Baptist Church in Chicago. The lamps will burn from dusk to dawn, and so will be a star of promise and hope to many through the night as they outline


ASSOCIATED ADVERTISING CLUBS
TRUTH
OF AMERICA
OPERATORS
WANTED
INQUIRE
WITHIN
U.S. Tailo

the church steeple and so remind of a Father-God. Another Baptist church installed a cluster of five lights which were made to flash on and off every two minutes to enforce the birth-rate in open-doored China. These were installed during the sessions of the Northern Baptist Convention.

When the Advertising Men's Club, composed of ten thousand members, and organized to demand that truth be the basis of all advertising, met in Baltimore, Md., the immense electric sign, reproduced on page 210, costing $15,000, was erected on the most prominent building of that city by the O. J. Gude Company.



While in Denver the writer was able to put up an electric sign over the door with the word "Grace" marked out with electric bulbs, while above it was the phrase, "A Homelike Church" and underneath was the pastor's name. The latter two lines were simply painted on a sign, but they were visible at night also when the other word was spelled out with electricity. Here it is.

In New York the writer was able to secure through the co-operation of another outside friend, a splendid electric sign on the top of the square steeple. It spells out by flashing from one side to another, on the four sides of the steeple, the word "Grace." It can be seen by hundreds of thousands of people, since the church steeple is on an eminence. It is the best single piece of advertising the writer has ever done. There have been more comments about it. It has flashed into the eyes of careless people the fact that they were staying home while a church, while attractive services, were near at hand. It has revived thoughts of early training. It has put a mirror

in front of faces that were turned toward shameful sin. Its usefulness cannot be estimated.

Very few stores refuse to put the name of the firm on the building so that one can identify it when looking for it. Yet the majority of churches leave themselves so unmarked that it is very difficult to discover whether they are even a Protestant church, much less find out when services are being held. In some sections of the South local church officials will not even allow a bulletin board on the church. The name of the church ought to be shown by a dignified sign and a list of all the regular services be marked with the time for holding. That is generally recognized. There is, however, large opportunity for variety in making the bulletins which bring special subjects forward or impressive facts to light. The Epworth Bible Class has a design on the bottom of its bulletin board showing a circle, while the words inside read, "Come into Our Circle" (page 213).

Marked and Unmarked Churches

The bulletin board on the front of the Second Avenue Baptist Church in New York city, of which Rev. R. F. Y. Pierce, D.D.,

is the remarkable pastor, shows services in seven different languages throughout the Sabbath day. In front of each service is a watch dial on which is marked the hour for the service to begin. The hands can be made movable if the hour is to change. Opposite the clock, on the other end of the specific announcement, is reproduced the flag of the country from which these foreigners come. The announcement is first in English and then in the language of that particular nation. (See page 214.) It is an interesting sign.

This makes a full day, and the announcement board itself is well adapted to attract attention.

Mr. Herbert L. Towle, an advertising specialist, who it will be remembered raised $19,000 for the Foreign Board of the United Presbyterian Church to send out seven new missionaries by advertising, put upon his home church corner a bulletin board 7x3¼ feet wide. The upper portion of this board is devoted each week to a sermonette in one or two sentences. Here are two of them: "A Boy's Career" is the large line at the top, then the following:

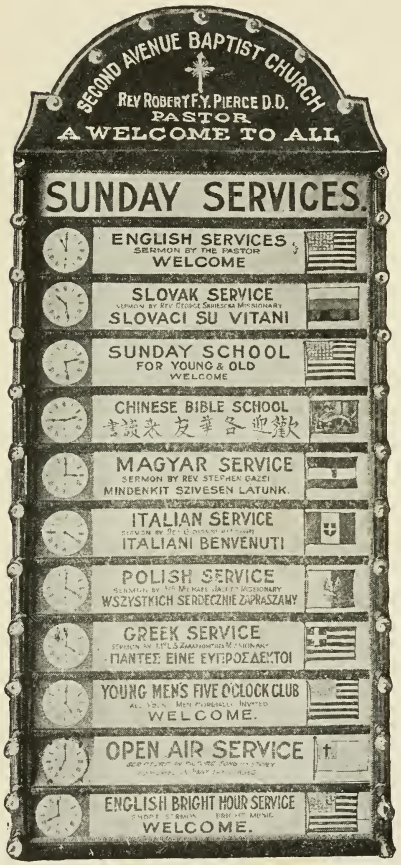
Depends on his character. Before sixteen character is molding. After sixteen careers are shaped. Take the important thing first.

The second board had:

Your childhood was spent in a religious family.
Your children need the same good influence.

The second half of the board contains the subjects for Sunday. (For reproduction, see page 215.)

Many churches have large signs at the front when special programs are to be announced. The Rev. Charles Wentworth makes a happy suggestion which the writer has tried. He says:



Bulletins and Devices

High-school artists can easily be used and willdraw appropriate cartoons well. Young people with unusual gifts along this line find great joy as well as training in making high-toned cartoons to illustrate the subjects. These can be fastened on the bulletin board, and will command more attention than the ordinary printed sign.

It is well to put one or two electric bulbs over the printed cartoons, so that at night passers-by can read the announcements with ease.

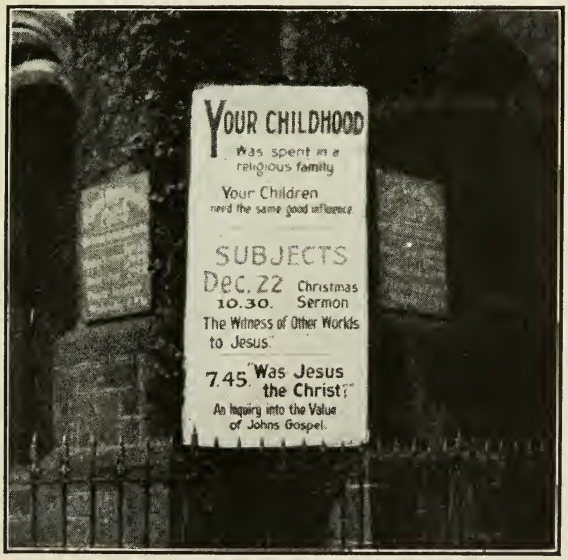
If a flag pole is pushed out over the sidewalk, flags with letters on them, announcing the "Happy Sunday Night" service, or the midweek service or the revival service can be hung out a day or two before that particular meeting. Dr. Cartwright keeps the American flag on his staff out in front of the church all the time. The writer tried the other method, and kept it up until a neighboring saloon cafe copied it, and then he had to put the flags away.

It is customary in many cities to put a big net across the street bearing advertising copy. This form is used strongly in political campaigns. The writer employed this method for his

revival services, securing permission to fasten the rope holding one side through the windows of the apartment houses on the other side of the street. The other ends were fastened to the church. The first year a number of Jews who lived in the apartment houses across the street objected to the publicity brought to the apartment house because the sign was across the street. The second year many of them had removed and Gentiles had taken their places, and hence the difficulty disappeared. This commands the attention of people who go along adjacent streets, for as they look down the side street they will notice the sign and read it. Here is the wording on this particular sign:

WARM UP
THE HEART
REVIVAL
7:45 NOW 7:45

The Rev. W. E. Biederwolf, D.D., the noted evangelist, reports that during his campaign he had stereopticon views of


YOUR CHILDHOOD
Was spent in a religious family
Your Children
need the same good influence
SUBJECTS
Dec. 22 Christmas
10.30. Sermon
The Witness of Other Worlds to Jesus
7.45 "Was Jesus the Christ?"
An Inquiry into the Value of Johns Gospel.

the Tabernacle, speaker, crowds pouring in, etc., thrown across the street on a screen.

While in Denver, under the direction of the Ministerial Alliance, the Rev. Mr. Houghton, rector of Saint Mark's, in conjunction with the writer, arranged for outdoor meetings during the evenings of Passion Week. Pictures of the life of Jesus were shown with the stereopticon, while announcement was made and frequently a picture and invitation to the different churches was given. The churches advertised distributed the expense. The following Sunday showed a large increase in attendance over any Easter service known in the history of the city. Thousands of people stood in reverential quiet looking at pictures and listening to the explanation given through a megaphone. It would be easily possible to make it more attractive in these days by employing motion pictures of high-class subjects and giving explanations in the same way.

Many of the pastors used various kinds of painted signs and announcements, the latter being distributed about the community or located at principal points in the village, town, or city. The following ministers explain their plan:

Henry Edward Rompel:

I had a large billboard, about 9x12 feet, one block from the church, at a transfer corner, and where a through route and trunk route of the street cars passed. Here many people passed. I had a good painter to put up the subjects. Little else but name of church and where located, with extras as music, etc., was noted.

Clarence S. Long:

A sign was fixed to the wall of a factory one block away from the church, on the corner of a much-used avenue, where illuminated bulletins were posted. It drew scores to our services.

M. P. Fikes:

In former years, yes. Used boards 3x6 feet, well printed and located in congested center of city, usually in property of church members.

M. H. Lichliter:

Bulletin boards on vacant lots near car lines with index finger pointing toward Church—and a word of cordial invitation.

N. W. Stroup:

Yes, to some extent we used a bulletin board placed at various centers in the parish, where the people passed in going to their business.

Leopold A. Nies:

Yes. Boards 2½x4½ feet in eight localities. Works well, but is expensive. I now use two boards in front of church with topics on, or any special features.

Milo Atkinson:

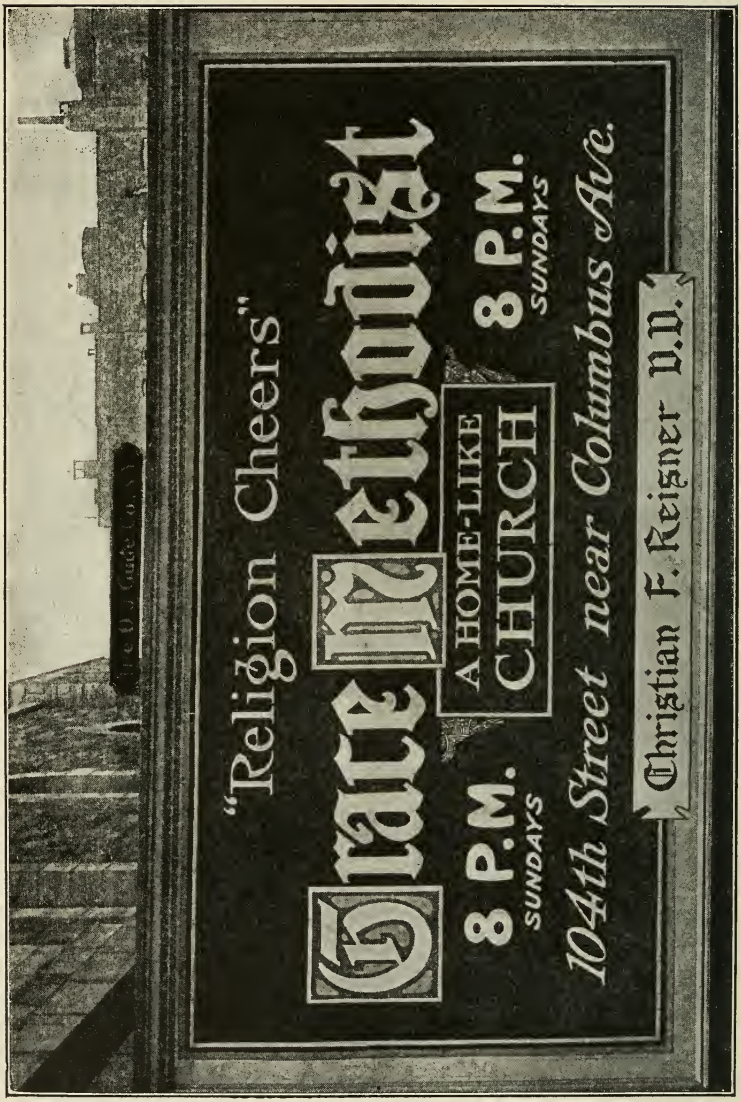
Easel boards placed in conspicuous positions throughout our community bearing announcements of sermon topics, special services, special music, etc. A neat painted sign, terse, easily read and seen frequently as folks pass by daily, soon leaves its impress on the mind.

A. F. Ragatz:

I have drawn some large announcements in cartoon style a few times and placed about in the neighborhood.

The writer has made good use of permanently painted billboards in conspicuous locations. This can be potently employed in cities of every size. Even in the village a permanent sign, well worded, near the post office or the general store will command attention from the visiting farmers and the shopping villagers.

Through the kind coöperation of James A. Curran in Denver, and the permission of the property owner a sign about 15x7 feet was put up across from the Public Library and kept freshly painted by Mr. Curran. On it was a picture of the church, while underneath it were the words, "A Homelike Church." In the upper lefthand corner, was a picture of a clock, with the words over it, "Now is the time." On the


"Religion Cheers"
Grace Methodist
8 P.M. SUNDAYS
A HOME-LIKE CHURCH
8 P.M. SUNDAYS
104th Street near Columbus Ave.
Christian F. Reisner D.D.

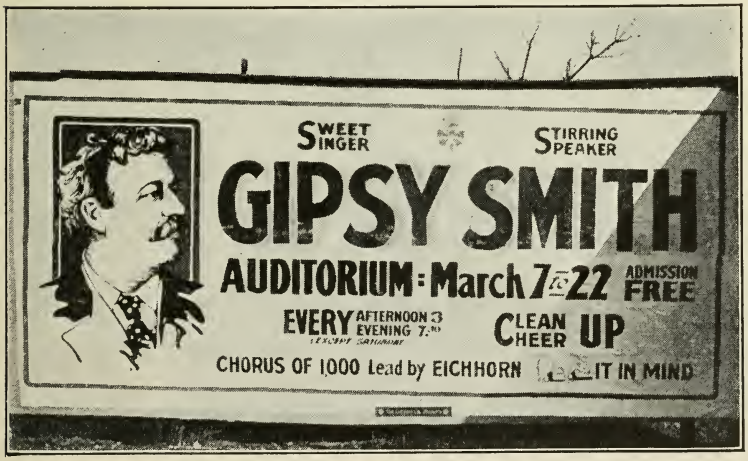
right were the words, "Grace M. E. Church, two blocks south" and other words found in the reproduction (see page 217).

A young Hebrew looked up the writer's church in New York after seeing this sign in Denver and has become a regular attendant.

When the writer came to New York city he was able through a friend to secure two large permanently painted signs in notable locations. One of them, right next door to the Christian Science Church, is reproduced here (see page 218).

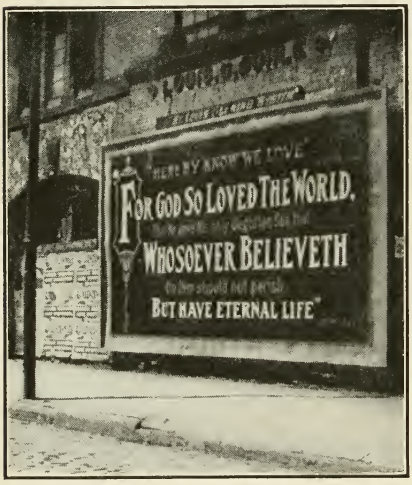
When the annual revival campaign was on, similar painted signs were placed in different directions from the church. One was worded, "Revival Meetings," and underneath that a picture of a clock with the words on it, "Now is the Time?" and then below the clock: "At Grace Church, 2 Blocks West. Dr. Cassell, Music Leader. Christian F. Reisner, Preacher."

When Gipsy Smith was expected in Denver, painted signs were contracted for to cover a 24-sheet space to announce his coming. The picture of his head and shoulders was 7x5 feet in size with wording as shown in cut. Such a sign is signally attractive.



A young college graduate in Lincoln was led to give himself to independent mission work. He had a strong conviction

that if Scripture verses were put out where everybody could see them, they would be compelled to think their way into the kingdom of God. He had a little money willed him and immediately spent it in having placed upon the side of a building occupying a space 100x25 feet wide, a Scripture verse as follows: "Jesus said, 'Be ye also ready, for in an hour that ye think not the Son of man cometh."



A Saint Louis layman bought space on billboards for pasting paper to carry Scripture verses in the same way (shown at the left).

The writer does not believe that such publicity is effective. It rather tends to cheapen the Scriptures and so weakens their power of impression.

Window-card advertising is now so generally employed and so often becomes a nuisance to merchants that it is not worth general use. When it is selected, however, the copy should be so carefully prepared as to be striking.

The University Place Presbyterian Church in New York city has at its corner a drinking fountain with a sanitary mouth piece. This is a great benediction to the neighborhood for thirsty people cannot always spend money to get a quencher. This plan might be well followed in smaller towns, especially if the church is located where the people pass by in numbers. In this way they are compelled to stop before the building, and thus they will notice it and not easily forget it later. Or the churches can club together and put one in a central location with a sign designating the coöperative organizations.

When J. Wilbur Chapman was in Philadelphia he ordered a design of rare force and beauty here shown. Such a card will undoubtedly attract attention whether hung in a window or displayed at any other point.

Simultaneous
Evangelistic
Services
MARCH-APRIL 1908
J. Wilbur Chapman
DIRECTOR
ASSISTED BY
SEVENTY FIVE
EVANGELISTS
AND SINGERS
The
KING'S
BUSINESS

The following copy made an impressive half sheet window card: "Be Good" appeared in large type, while under it: "Have you heard about" and then "him and it?"

Be Good

Have You Heard About HIM and IT ?

Then came a large photo, 7x9 inches and under it, "Williams and Sutherland."

WILLIAMS *and* SUTHERLAND

Talker *His Singer*

and WIDEAWAKE

UNION REVIVAL MEETINGS

Uzzell's Tabernacle

20th and Lawrence Sts. *Oct. 25 — Nov. 21*

"It is time to seek the Lord"

It would be impossible to boil this copy down much more and state the necessary facts.

In writing advertising one must always ask the four questions What? Where? When? and Who? These four interrogations must have a reply in the "copy." The card just outlined was for a union campaign in Denver, while the following was for the writer's own annual revival service. The same size picture of the singer was in the center of a half-sheet window card, at the top in red ink, in large letters "Get Well," while underneath it in a small type, "in heart." Underneath the picture, in small letters, the name of the singer, "Professor L. D. Eichhorn." Below that a large "H," and after the upper

half of the "H" was spelled out "ear," after the lower half "im," so it read, the large "H" doing for both words, "Hear" and "Him," and then after that in large letters, "Sing, at Grace M. E. Church, corner Bannock and West 13th Street, Revival Meetings, January 10th to 24th, Christian F. Reisner, Speaker." The red ink and the black half-tone made the contrast so great that people were bound to read it. It was placed in many private house windows and the red words caused folks to look back to see if a contagious disease was placarded.

It is well to put such cards in factories, blacksmith shops, post offices, and other places where people are likely to loiter.

The Rev. A. R. Holderby writes:

We have a number of neatly printed and attractive cards, 10x12 inches framed and in glass to hang in hotels boarding houses, medical colleges, barber shops, etc.

WHY NOT?

GRACE METHODIST CHURCH TODAY

MORNING WORSHIP REGULAR RITUAL 11

Sermon Subject

HAPPY SUNDAY EVENING 7.45

"Something Different"

SPECIAL FEATURE ----------

TALK SUBJECT ----------

WHERE? WHO?

W. 104th Between Columbus and Amsterdam

"A Homelike Church"

Christian F. Reisner

The writer has prepared a half-sheet window card so that the morning sermon topic can be printed on a sheet of paper and pasted in the proper place, as well as the special feature and the talk subject for the Sunday night service. These cards are

then framed and placed in prominent store windows from Saturday night to Monday, along Broadway and other frequented streets. (See reproduction, page 223.)

The Rev. Dr. Paul B. Jenkins, of Immanuel Presbyterian Church, Milwaukee, has been from youth a genius in advertising, starting in his first pastorate in Kansas City. He placed a card in the regular advertising space in every street car in Milwaukee. The card bore a handsome picture of the church and for a "catch word" only the unanswerable invitation of Philip to Nathanael, "Come and see." It commanded so much notice and comment that the advertising company which controlled the space realized that it attracted attention to their other advertisements, and extended the time for which the card was to remain to three times the length of the period for which it was contracted and paid for.

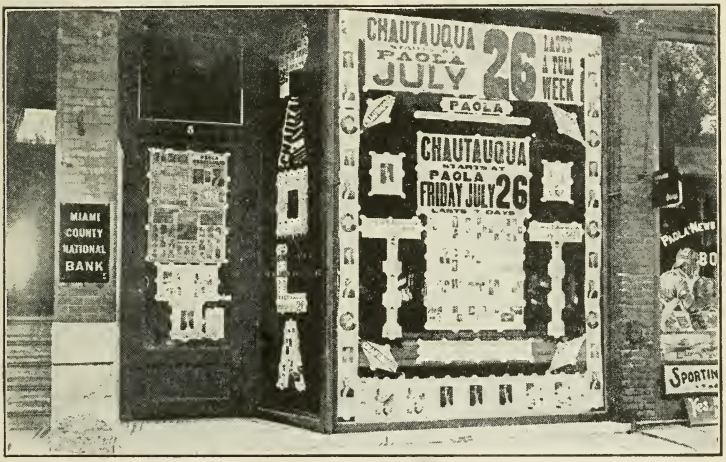
The Union Signal, issued by the W. C. T. U., has a striking story of a publicity exhibit in the store windows of Germany. It says:

> The German temperance party secures the use of vacant store windows and fills them with a great variety of charts, tables, mottoes, quotations, brochures, models, posters, alcoholized organs, and the like. "The passing public," says the Indian Temperance Record,"gathers about such a display as flies collect about sugar, and just that element in the community which could never be dragged into a temperance meeting gets the instruction it most needs." How extraordinarily effective such exhibitions are can be gathered from the following incident: Eight days after the opening of the exhibition a representative of the great Frankfort brewery approached Mr. Jentzsch, the institutor of the display, begging him to remove the labels from the beer bottles in the windows. Next door to the exhibit was a butter and cheese store, which had also done a large business in bottled beer up to the day on which the exhibition had opened. Since then it had not disposed of a single bottle. On every side the brewer was hearing the remark: "We shan't drink any more of your beer. It contains a poison. Just go to the exhibit on Braubachstrasse and you'll see!"

In some instances explanatory lectures are given on the sidewalk before the window. Pamphlets are sold on the inside which carry out the statements placarded in the window. The Redpath-Horner Lyceum Bureau adopted a similar plan to advertise its Chautauquas in the West. A publicity agent secured the privilege of using a vacant window. He then gathered window cards, advertising matter, and everything obtainable that would describe the talent to appear on the program of the Chautauqua. These he artistically pasted on the window until the very arrangement would attract attention to the printed matter which would give information.

The Rev. Dr. Williams, the pastor of Washington Street Church, Poughkeepsie, N. Y., gets permission from one of his members to use a large store window on Sunday for similar announcements. He fills this with signs and other reminders of the special program which will be carried out at his church during that day.

The Redpath-Horner Chautauquas frequently secure the right to use a window and decorate it like the following:



The writer in addressing an ad club in the West once suggested that the manufacturers fill empty store windows with exhibits of things made in that town. They would thus take away the ugliness and the dirt of an empty store window. At the same time it could be arranged with the owner to conspicuously post a sign announcing that the store was for rent. The room would look much more attractive if the window were tastefully adorned than it would if the show space were filled with dust and dirt, and so the owner would be more likely to rent it promptly. In addition to these two things, the manufacturer would help his business by calling attention to his goods, and help the town to a feeling of pride when they remembered that such things were manufactured there.

Such a window could be fixed up by a church with photographs of the work for children and with young men gath-

ered in the gymnasium classes. If there is sloyd work, the manufactured articles could be shown. If there is a sewing school, the products of that department could be exhibited. If there is a cooking class, the members might upon a certain day place foods in the window and sell them at night. Apt cartoons by high school pupils pushing some department would also help.

It is certain that splendid publicity can be done in any town, small or large, by fixing up the empty store windows effectively to call attention to the fact not only that the church has things to offer, but that it is aggressively at work compelling folks to notice that fact.

A writer in System, offering an advertising plan, suggested to a shoeman that he finish the window floor in white muslin, lead it up to the center and there expose but one dainty pair of woman's shoes. It is not necessary to fill a window with many things. If it could be tastefully arranged with even white muslin and a simple sign shown in the center, it would carry force, because the eye would be drawn by the unusualness of only one thing and that one thing would be remembered.

The writer is a strong advocate of billboard publicity for the church. He was surprised to find so little opposition to this method of publicity. This question was asked:

As to Billboards **Do you object to the use of billboards or large painted signs other than those adjacent to the church?** Seventy-seven replied, and seventy of them were not opposed to it, though some, like the following, insisted that there should be good taste exhibited:

R. B. Guild:

The billboard must be controlled or adjacent signs may introduce features that will spoil all good influence.

J. F. Shaw:

I would not object to such signs, providing they were kept away from the *door* of the neighboring church and did not have the appearance of a circus sign or moving-picture show.

John E. Miles:

No. Not if done in an artistic manner. Crude work excites ridicule.

Those who did object do not seem to be beyond the reach of argument. It will be interesting to hear what they have to say:

M. P. Fikes:

My objection is a general one, namely, that all billboards are a nuisance, and make our streets and landscapes hideous.

Robert Watson:
Object to "billboards" on general principles.

G. H. Combs:
Broadly, the whole matter is not within the category of ethics, but of good taste.

L. M. Zimmerman:
Personally, I dislike *extra* billboards, but this is only a matter of taste.

G. R. Dodson:
Such methods not in accord with the feeling and taste of our people.

Allen A. Stockdale:
I do object—because of the false expectations which such methods produce. A red sermon must always go with a flashing billboard.

S. A. Northrup:
I object to the use of billboards unless for union revival or something of the sort.

Another class are very certain that billboards will bring the people:

E. Howard Brown:
No. I think it pays, if you want the people.

S. H. Cox:
Thomas Dixon and I, when associated in People's Church, New York, did it. Drew crowds.

The Rev. Charles C. Garland is certain that we ought to use them. It is rather an expensive undertaking, as a rule, hence not many of the men have employed them. The following ministers have used them:

W. E. Biederwolf:
Posters 3 feet by 18 inches bearing the words in red "Biederwolf is coming." Large sheets 10 feet by 12 feet on the regular city billboards tell all about the meeting.

C. H. Woolston:
Yes, during the summer season I use the billboards used by the show houses.

Johnston Myers:
Have used regular billboards.

M. O. McLaughlin:
We have billboards along the street car lines—"Hartford United Brethren Church—Sunday services 10 A. M., and 8 P. M. All seats free."

D. L. Marsh:
Posters bearing my picture and picture of the church announcing special services.

Most of the leaders who have coöperated so graciously in making this book possible, who do not use the billboard, can see no objection and would readily employ it if needed. For instance, the Rev. J. Whitcomb Brougher says:

No. Newspaper advertising for me is better and cheaper.

The Men and Religion Movement found the billboards valuable in many cities. The Rev. Dr. Samuel G. Smith, the noted pastor of People's Church, Saint Paul, Minn., put out an eight-sheet bill on December 3, giving his program for that month of sermons and speakers, among them Dr. Campbell, of London.

Some years ago the writer prepared an article on billboard advertising which was printed in the "organ" of that "profession." One of the bill-posters in Ohio wrote Mr. Curran, of Denver, giving the following facts:

The article urging church publicity on billboards led me to appeal to the local Presbyterian church for business in advertising their Sunday evening service, and as an outcome, I became acquainted with the church and finally joined. In "We Boys" Sunday School Class, out of a membership of one hundred and seven, I was the only one who was perfect in attendance for the whole year.

It is not necessary to argue here for the value of the billboard for church advertising. It is no excuse to conclude that bad things are pushed forward on billboards. Printers' ink is used for the worst institutions the devil can devise. Nor is it sufficient to refrain from using billboards because they spoil the beauty of the town and the neighborhood. We must patiently use the means at hand to advance our cause so long as the means in themselves are not bad.

People read billboards while waiting for the street car. They notice them as they walk by or drive along or catch them from the street car window. The mind usually is not hurried, as it is when glancing over the newspapers. One or two of the unusual signs are likely to stay in our minds. As a rule, we are either fresh in the morning, with no work crowding our hands as during the day, or we have finished it, and are joyfully going home at eventide.

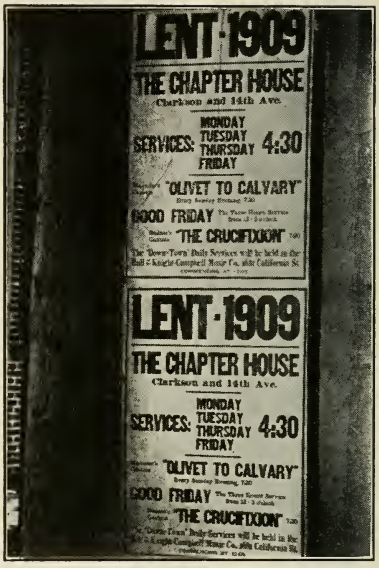
The billboards are so unsual for religious advertising that the surprise of finding it there will help print its message on the mind. Religion is so mixed with secular things that people are compelled to recognize that they can go nowhere nor do anything without remembering that everything contributes

to character. Often one is compelled to wait for a street car, and if something nearby commands the attention, it eases the patience. That reminder brings good thoughts, ill temper is more quickly banished and gratitude turns toward the subject that helps. The "copy," of course, must not cheapen or make ridiculous the great and impressive fact of religion, but that will not require us to avoid the use of real, human language. The writer employed an eight-sheet regularly in Denver for the annual revival, as shown below.

The year after the writer began billboard work in Denver, which with a few exceptions has been recognized as the first time that method of publicity was used by the church, the Episcopalians of that city employed it. They issued a bill announcing the Lenten services at all the churches. A little later the

officials of the magnificent Cathedral arranged to advertise their Lenten services in the way here shown:

A cut showing the church and large enough to cover a four-sheet was designed and made by the Smith-Brooks Company, of Denver. This appeared always in billboard work, while two sheets at the top took the catch line and two sheets below took the descriptive matter. On the one before me the catch line is, "Warm up the Heart! Revival Meetings," while the description is "Every Evening at 7:30. Short, Spicy Speeches," and then the subjects are given for two weeks, as shown (page 229).



When Gipsy Smith came to Denver an eight-sheet was pasted in three hundred locations. It read:

GIPSY SMITH
The Renowned Evangelist
Speaks and Sings
Every afternoon at 3:00
evening at 7:30
at the Auditorium
March 7 to 22
Seats Free
Hear Eichhorn and Chorus of 1,000

When the writer came to New York city he immediately began to advertise the Sunday evening service.

HAPPY
SUNDAY EVENING
GRACE
METHODIST CHURCH
HOMELIKE
W. 104
BETWEEN COLUMBUS
AND AMSTERDAM
Christian Reisner
PASTOR

An eight-sheet was arranged for, which appears on page 231.

The word "happy" appeals always. Every city and many towns are filled with lonely people who are sad and blue. Such a promise is bound to draw them, and we must not disappoint the attendants.

When the revival campaign came on, a sixteen-sheet was arranged for, headed with the words, "How're Your Habits?"

When the fall work began three hundred eight-sheets were ordered and the New York Bill Posting Company, of which organization Barney L. Link is president and Mr. Taylor general manager, gave them most excellent space on Riverside Drive and Broadway and a few in the lower business section. They were pasted three and four together, thus giving the effect of a twenty-four-sheet. They carried the lead words, "WHY NOT?" The church was not even located. Interested people would inquire and have little difficulty in discovering it. That very fact aroused a question that persisted till answered.

Dozens of incidents could be told showing that this kind of publicity compelled attention to the church, and the writer, after careful investigation, could discover no cheapening caused by it.

Parades and Wagons

It is now quite common to have parades to advertise great religious movements. The most notable was the one in the interest of prohibition in Chicago, which was led by General Frederick D. Grant. It was so impressive that the saloon power was greatly frightened and put forth tremendous effort to block the growth of sentiment against them.

AUDITORIUM MARCH 7th to 22nd
EVERY AFTERNOON 3 P.M. EVENING 7 P.M.
GIPSY SMITH World Famed Evangelist.
SUNDAY AFTERNOONS MEN ONLY
TRINITY CHURCH Mch. 7th 2:30 p.m.
SPEAKS and SINGS

Dr. Biederwolf describes such a plan which he frequently employs, as follows: "We have a great civico-religious parade headed by electric cross 10x6 feet."

Both Dr. Rompel and Dr. Shaw put large cards on the sides of delivery wagons in the town where they have been pastors while in a special campaign. The writer secured from Turner, "The World moves, so does Turner," in Denver, two or three of his largest vans, putting sleigh bells on the horses and a large sign on the side of the van to advertise the Gipsy Smith meetings.

The Redpath-Horner Company organize immense auto parades of business men in the towns where they hold their Chautauquas. The farmers and business men now have autos so commonly that it is easy to get many to coöperate. These parades go through the roads and villages contributory to the Chautauquas which this great company manage. They carry banners announcing the program, but also stop at the different towns to invite the merchants and the residents to attend.[1]

This plan could easily be carried out for a revival campaign in a town of from four to ten thousand people. Every churchman who owns an automobile could turn out for a parade which would pass through all the streets, and stop at frequent intervals to invite the people along the sidewalk. They could also go to nearby towns. Such a plan could be employed in even the smallest town. It might even be effective in the great cities, for with banners and a band an impression could be made.

The writer placed cloth signs on the sides of street cars in Denver (page 235). They were very effective, because the cars ran into various sections of the city and the sign would be certain to be seen by a great many people.

Lest some pastor of a small town turns away hopelessly, it may be well to remind him that all of these methods can, to some extent at least, be used in every community. For instance, the Rev. M. B. McNutt says that he uses large cards printed with colored crayons by the boys and posted at crossroads and public places in the country, while the Rev. Thomas J. J. Wright says that he uses heavy black straight type with

[1] At Cooper, Tex., the local Chautauqua Committee sent forty-one auto loads of children out over the country to yell and advertise. Why not promise to take all the pupils (boys and girls) in the Sunday school who did not miss from September to July on an auto ride through the country? Then placard the auto and turn the happy kiddies loose, and hundreds would talk about that church.

good effect on a country circuit when reproduced on a bill. The Rev. George A. Duvall, D.D., prepared red window cards printed in black, with this headline, "Danger Signal." He was holding a revival meeting and, calling it the "R. R. Meeting," was endeavoring to get the railroad men to attend. When they saw this tacked up on fences by the side of an auction card they were bound to stop and look at it. As before mentioned, the Rev. A. Hamilton Nesbitt, at Palenville, uses one-sheet sizes and half sheets effectively to hang up in the country stores and tack on the sides of buildings and put up in windows where the building is not occupied.

We must not get discouraged over our particular task. There is a way to get effective publicity for every church in the land. We cannot exactly duplicate anyone else in this matter any more than in our preaching. Jesus used outdoor advertising extensively, and so caught the masses. When we employ the kind that will catch the masses of our day we will surely be imitating him, if at the same time we give the masses the gospel that binds up the broken heart and sets the captive free.

CHAPTER XII

Morning Worship and Midweek Service Methods

The advertising for the morning service should carry more dignity than that which is employed to gather in the "unchurched" Sunday night. The two services should be so absolutely different that each will catch a different class of people—people who cannot or will not worship in the other service.

Dignity for the Morning

Many who would be offended by the vigor and novelty prescribed for a winning Sunday night service, ought to be considered in the plans and spirit of the morning worship. Certain prejudices cannot be easily eradicated, and they do not necessarily mark one as narrow. Broad-gauged men will, however, be satisfied if the morning service observes these prejudices and pointedly endeavors not to offend those thus constituted. If markedly reverential and ritualistically orderly, it will also help create an atmosphere of worship for the other services which are less guarded.

No service should lack the spirit that thrills the heart. The fact must be brought out in many ways that God is there. But the morning worship hour should be specially aimed at the building up of the members and the furnishment of workers. Strong meat can be served and vital doctrines should be fearlessly treated. Many churches now robe the minister. That has even come into the Methodist denomination. The robed choir may well be common in all churches, since it does away with the variety of dress and the contrast of the rich and poor in their difference of raiment.

The ritual when heartily entered into by all, serves to melt the miscellaneous audience into oneness and thus opens the way for the planting of truth. Protestants are too much afraid of the use of the cross and the habiliments of worship. We have a right to the best cathedrals, the richest liturgy, the stateliest music, and the most ornate orderliness, if it ends

in emphasizing the presence of God, sweetens the bitter, gladdens the sad, and enriches the poor in spirit.

The great danger with a ritual is that it becomes in itself an end rather than a means. There can be nothing better than to make the morning service exceedingly churchly. That fact should be published in the advertising by the exact word, the character of the copy, and the form it takes. That kind of publicity is essential as a foundation for more widely spreading the usefulness of the church. All helps to this end should be welcomed as of primary importance.

Some Methodist churches even put in kneeling stools. That is a suggestive and helpful thing to do. People are too prone to break the reverence of the room by looking around or sitting bolt upright during prayer. Dr. Stockdale, recognizing the neglect of outward reverence in many of the New England churches, publishes in the back of his Announcer the following note:

Bowing in Prayer. The true secret of getting the most out of our service is in being conscious of God. After entering the pews it is well to bow the head in prayer and with all thoughts of conversation out of the mind, spend the first moments of the service in silent and reverent meditation. The music rendered on our splendid organ is a great help to such worship and high thought. With thoughts of the world and business dropped for a while, the mind feeds upon thoughts of God and highest life.

This custom is more common in the East than in the West. It ought to be generally copied. It is spiritually stimulating.

The writer employs the following prayer of confession at the opening of the service:

General Confession: "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have left undone those things which we ought to have done and we have done those things which we ought not to have done. Spare thou us, O God, who confess our faults, and lead us, O most merciful Father, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. Amen."

It and many similarly beautiful forms can be found in Ancient Collects and other Prayers, by William Bright, D.D.

The recessional at the close, with a seated audience and a few moments of silent prayer, while the benediction is pronounced before the people rise, is a very effective method.

The public prayer requires thought and heart cultivation. It should reveal God, include the immediate audience, and

bring the two vitally together, as well as broaden the vision of the people so that their service will be more far-reaching.

While the general order of service is provided for most denominations, either by legislation or custom, yet many features can be incorporated that will enrich the service. All parts of the program followed should be vital and leading, never used perfunctorily nor monotonously. People must be taught to coöperate and to value their part. If the ushers whisper and visit and the auditors are listless and careless, the whole service will suffer.

If we can have an atmosphere fragrant with the presence of God and stimulating with the ozone of purity, people are going to be so helped by it that they will go out and tell others and bring them in. Our advertising of a worshipful service will be fully met by the service itself, and thus we will have the basis for good publicity.

It is very important to secure, as far as possible, the regular attendance of the membership. It is not sufficient to merely secure the enrollment of their names. Dr. Cartwright at North Avenue Methodist Church, Pittsburgh, with a membership of twelve hundred, has divided the whole into twenty-two districts. Two men and two women are placed over each district for at least a year's time. Before each quarterly communion the men call at every home announcing the communion, and carrying with them printed matter of interest to members. This gives a personal touch with the membership that is bound to bring results. This is a practical application of the old Methodist class leader's plan. The system might be augmented by quarterly or annual socials for all the particular districts. When a new member comes in, the captain should immediately see that from three to five in his district call upon that member. Nothing so cements the loyalty of a new member to his church as a number of calls by other members at the very beginning. The Rev. C. E. Patillo while at Troost Avenue Methodist Episcopal Church, South, Kansas City, Mo., fixed one Sunday when an effort would be made to secure the attendance of every member in the church at a particular evening service. In the morning he announced that he had twelve motor cars pledged to go after the older people or those at too great a distance to get out at night. A list of two hundred who could not otherwise

Method for Securing Attendance

come was made up. These twelve motor cars rushed around and brought every one of them in, so that practically the entire membership attended service that one Sunday night.

On a fixed Sunday night when Gipsy Smith was to speak in Grace Church, and it was certain that scores would be turned away, the pastor sent out a letter to all members of the church inclosing a blank card which when filled out with the name and address would admit them fifteen minutes before the doors were opened for general admission. Those who came then entered through the side door and handed cards in with their last addresses on them. Before the general doors were opened the pastor was then able to say a few direct words to many members who rarely attended. They counted it an unusual privilege to be sure of the best seats when everybody else wanted to get in and when many must be turned away. Hence they came in numbers, and some of them thus started did not cease.

Mrs. Gertrude Gurray, of East Orange, N. J., is credited with originating the idea of printing the pastor's sermons and distributing them the following week to those who by reason of illness or other affliction were not able to get to church.

Dr. E. E. Higley, of Denver, preached a series of sermons on "The Prodigal Son," putting them in the form of a story. He gave one of the chapters in the morning and the next chapter at night. This continued-story effect drew them out again in the evening.

The Rev. George A. Duvall followed the same plan, preaching on "The Strange Case of Dr. Jekyl and Mr. Hyde." At eleven o'clock he announced his subject, "The Author and His Story," and at seven o'clock "An Interpretation of the Story."

The Rev. E. G. Piper reproduced an old-fashioned Methodist love feast ticket, and sent out a letter to all the membership promising that everyone who attended the love feast at a fixed day should have a copy of the old-fashioned ticket with the name properly inscribed.

Many pastors now make much of the administration of the communion. That is impossible where it comes every month. If it occurs quarterly, a strong appeal may be made for unanimous attendance.

Some special occasions appropriately fit into a morning hour, but usually the time should be employed by a pastor to effectively build up his people.

Old Folks' Day may be made a profitable time. Many who, through childishness or imagined frailty, will not attend at any other time will do so when told that this service has been specially arranged for them, and they are guests of honor. If the young people are sent after them with automobiles, enduring lessons of patience, together with visions of an inexplainable happiness, will be given them.

Special Days, Plans, and Subjects

The evening service may then be made a "Harvest Home" festival. The decorations of autumn leaves, vegetables, wheat, and corn appropriately placed can be rearranged for the evening service to be rendered by the young people or to be utilized by the pastor's special sermon.

Children's Day fits into the morning hour. When babies are christened the Christian home is glorified. If the children render a brief program, the need of religious education is magnified. If the pastor can aptly add a blackboard talk and print lessons upon the interested minds of the children who come in numbers because it is their service, he may also plant fruit-bearing seed in hearts made tender by the presence and exercises of the children.

Recently late on Friday the writer discovered that Bishop Francis J. McConnell had just landed by boat from Mexico, having gone through the revolution there. It was easy to print over the regular card, ready to be distributed, the announcement that Bishop McConnell, just back from Mexico City, would tell of the revolution as he personally saw it. This opened the way for a missionary suggestion and appeal.

The writer has the general plan of preaching on subjects in the fall that will in a measure prepare for the revival period in January. The spring morning sermons are then directed at training the new converts and deepening the faith in the awakened minds of believers. Mixed in with the fall sermons, as vital in the preparation for a genuine revival, are subjects dealing with the benevolent enterprises of the church. The morning sermon, if it is aimed at the churchgoing people, to a greater or less extent will, of course, deal with churchly subjects, though they may be worded in a popular way. Here is a series on "How to Be Happy," taken from the Beatitudes in Matt. 5. 3-6:

Happy in Discouragement.
Happy in Sorrow.
Happy in Disappointment.
Happy in Doubt.

This was extensively advertised by a little folder which appealed to the curiosity, since the outside had only the words, "For Honest Hunters" "Sunday Mornings," while in small type were the words, "Happy inside." And a little red heart between these two words holding the two folds of the card together so that it might mean the heart was happy inside, or there was a happy announcement inside of the folder. A reproduction will be found on page 242.

A real photograph postal card showing the outside and inside of the church, together with the pastor's picture and an invitation announcing the subjects reproduced in writing at the bottom, was mailed to a large list of society folks in Denver. It was expected that they would be specially interested in happiness. This was a fall series.

A spring series in Denver began on February 24, with the subject "Christian Science." This was immediately followed by:

Is Prayer Useless?
An Up-to-date Bible.
Who Is a Christian?
Heaven and Hell.
Easter and Death.
Was Christ Divine? Happiness.

Blotters announcing these practical subjects were printed and distributed by a college student in the business offices of the city. They were placed directly on the desks. In addition, one hundred one-sheet bills were posted in conspicuous locations every Monday morning announcing the particular subject for the coming Sunday morning.

Another spring series in Denver dealt with the Shepherd's Psalm. It was announced through the medium of a beautiful souvenir post card appropriate to the occasion and mailed out by hundreds through the coöperation of members. Incidentally, a little note across the bottom of the card stated: "This card is the compliments of the Denver Dry Goods Company," which meant that this company paid for the printing.

The subjects in New York were made up from questions gathered by conversation and other methods. Here is the list:

Did Jesus Perform Miracles? ..... John 11. 14-44
Are Jesus's Teachings Practical? ..... Matt. 5. 1-2
Were Christ's Sufferings Real? ..... Mark 15. 34-37
Did the Resurrection actually Occur? ..... 1 Cor. 15. 3-8
Is the Pope Infallible? ..... Mark 10. 17-22
Was Paul the Author of Christianity? ..... 2 Cor. 4. 5-10
Will Jesus Return Again? ..... Acts 1. 9-11

One winter after a revival series the church officials insisted on the pastor going to Florida for a rest. While there he thought out his spring series and wrote a form for a plate which also gave a personal greeting and included the subjects herewith named. This was put on a Saint Augustine souvenir post card and sent to every member of the church, as well as some outside friends. The plan secured valuable access to their attention, since the post card, being rare, was valued and kept, even though it contained a series of sermon topics. Dates were given, and the members chose the ones they desired to hear. Here are the sermon subjects:

Backsliders Doomed.
Good Health.
Church Neglecters Lost.
Roman Catholics and the Bible.
Time Wasted in Prayer.
Worthless Silent Christians.
What Sins are Punished.
Harmful Pleasures.

Here are two series of morning sermons preached by the

Rev. H. Addis Leeson at the Ypsilanti Methodist Church on Sunday morning:

A Man and His Talent

The One-Talent Man, the Malady of Distrust.
The Two-Talent Man, the Worth of the Average.
The Five-Talent Man, the Burden of Privilege.

The Writers of Our Four Gospels and How They Came to Write Them

Matthew–An Accountant Whose Footings Have an Eternal Value.
Mark – –A Runaway Youth, Who Ran Up Against an Enduring Life Task.
Luke – –A Beloved Physician, Whose Pen Won for Him an Immortal Name.
John – –A Son of Thunder, Who Became the World's Greatest Mystic.

Dr. Cartwright followed his series styled "The Next Life Series" through both morning and evening. He also reproduced a quotation and special music to be rendered (pages 244, 245).

Here are a miscellaneous lot of morning sermon topics used at Grace Church, New York city, that are capable of advertising:

Why Be Church Members.
Faith with Eyes.
Is there a Personal God?
Poverty and Gratitude.
A Worthless Bible.
Temptation Conquered.
Deny the Supernatural.
Misery Cured.
Does Fear Make People Good?
Who Enter Heaven?
Forgiving Others.
Cure for Complainers.
Does God Notice Individuals.
Protestant Sacraments.
Who Tempts Us?
Good in Christian Science.
Prayers God Can Answer.
Partners with God.
How Can any Church Have a Revival?
Does High Society Hurt Religion?

Most of the advertising suggested in other places in the book can be employed to strengthen the morning service. As a rule, however, it is built out of the people attracted Sunday night. They should be drawn there for deeper heart cultivation and for settling in the eternal verities.

Eastertide

The "Next Life" Series

to be preached in the

North Avenue M. E. Church

North Avenue and Arch Streets

N. S., Pittsburgh, Pennsylvania

Rev. Chas. L. Cartwright, Ph.D., Pastor

Alas for him who never sees
The stars shine thro' his cypress-trees,
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play;
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever Lord of Death
And Love can never lose its own.

The "Next Life" Series

APRIL 9.—A. M.—Subject of sermon: "DOES DEATH END ALL?"

"After life's battle—God, like a good general, sounds the recall."

Special Music—If a Man Die .....Chas. McPherson

APRIL 9.—P. M.—Subject: "HEAVEN BEGINS HERE."

"Eden with its angels bold,
Love and flowers and coolest sea,
Is less an ancient story told
Than a glowing prophecy."

Special Music—God Hath Appointed a Day.....Tours

APRIL 14.—GOOD FRIDAY—8:15 P. M.

The church choir, under the auspices of the Epworth League, will give the customary Good Friday choral service. The cantata this year will be "The Seven Last Words" by Theodore Dubois; soloists, Miss Jane McKelvie, soprano; Walter C. Earnest, tenor; and John R. Roberts, baritone.

APRIL 16.—A. M.—Subject: "THE RESURRECTION."

"O change! Stupendous change!
There lies the soulless clod.
The light eternal breaks,
The new immortal wakes,
Wakes with his God!"

The "Next Life" Series—Continued

Special Music:
Organ Prelude—Christ is risen ..... J. S. Bach
Anthem—Now is Christ risen ..... West
Offertory—O Day so joyful ..... Bach
Anthem—Christ our Passover ..... Goss
Postlude—O Lamb unspotted ..... Bach

APRIL 16.—P. M.—Subject: "THE MOMENT AFTER DEATH."

"There is no death; what seems so is transition."

Special Music:
Organ Prelude—Chorale in A ..... Cesar Franck
Anthem—Worthy is the Lamb ..... Handel
Anthem—Awake, thou that sleepest ..... Stainer
Offertory—Adagio B ..... Franck
Hosanna—Granier ..... Miss McKelvie
Anthem—As it began to dawn ..... G. C. Martin
Postlude—Finale F sharp major ..... Franck

APRIL 23.—A. M.—Subject: "OUR ANGEL FRIENDS."

"No! I have **friends** in Spirit-land,
Not shadows in a shadowy band,
Not others, but themselves are they!"

Special Music:
Angel Voices ..... E. Vine Hall
Pilgrims of the night ..... Westbrook

APRIL 23.—P. M.—Subject: "THE JUDGMENT."

"Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert
For all that I have done."

Special Music:
Hosanna in the highest ..... Stainer

The offertory for this evening will be the Bach "Aria" for violin and organ; violinist, Mr. Theodore Rentz.

APRIL 30.—A. M.—Subject: "THE BLESSED DEAD."

"Their toils are past, their work is done,
And they are fully blest;
They fought the fight, the victory won,
And entered into rest."

Special Music:
No Shadows Yonder ..... Gaul

APRIL 30.—P. M.—Subject: "THE HOLY CITY."

"In the bright, eternal city
Death can never come;
In His own good time He'll call us
From this life, the Home Sweet Home."

Special Music:
a. For Thee, O dear, dear Country ..... Gaul
b. Thine is the kingdom ..... Gaul
c. Jerusalem, high tower, thy glorious walls ..... Buck

The Midweek Service

The midweek service is one of the big problems in church life to-day. People ride long distances to get home and are satisfied to sit still when the evening dinner is over if they do not have some other vital engagement. The day of general testimony is gone. It has been overworked. Unless new life and method are inaugurated, the prayer meeting will drag along like a decrepit old man or be absolutely discontinued, as it has been in some churches. It may be vital with teaching power and vivacious with fresh life. It must be very practical and strongly spiritual, with a good flavor of sociability. It does little good to scold the Sunday audiences. It is much worse to pound those who do attend and thus hope to bring in others.

Vivacious and Vital

Let Us Pray

Can I afford to neglect PRIVATE prayer?	To honor my Lord and Saviour.
Can I afford to neglect FAMILY prayer?	To help my OWN SOUL.
Can I afford to neglect the WEDNESDAY NIGHT Prayer Meeting of MY OWN CHURCH?	To help OTHERS who NEED my help.
	To help my own CHURCH.

I will make an honest and earnest effort to attend the Wednesday evening PRAYER MEETING each week and will DEFINITELY INVITE OTHERS to do the same.

Name.....

Address.....

The first essential is that the service itself, whether it be composed of ten or a hundred, shall be fresh and interesting and worth talking about. Then the advertising "copy" put out, which is certain to draw some, will be effective, for the people will discover there the something which their lives need.

There is a real need for the midweek service in this busy, straining day. It ought to have two characteristics —real teaching power and a markedly friendly atmosphere.

Two Essentials

Dr. George Clarke Peck while at Saint Andrew's Church, New York city, secured the pledges of nearly one hundred to attend regularly. This started him out strongly in the fall and so gave him a stimulus for the whole year; he, of course, planned a menu both appetizing and nutritious.

Securing Attendance

The pledge card on page 246 was circulated by another pastor in the effort to drive home the feeling of responsibility.

The Rev. Willis P. Odell, D.D., pastor of Saint Mark's Methodist Church, Brookline, Mass., sent out this letter to his whole membership:

St. Mark's Methodist Episcopal Church

BROOKLINE, MASS.

Dear Friend:—

Will you pardon a word of pastoral suggestion? The Midweek Service—can you afford to cut it out? Thomas was absent once when the Lord came to a meeting, and he missed a great deal. Your presence is needed at the weekly service, but you need the fellowship of the Church much more. To develop spiritually one must use the appropriate means. Are you growing in grace and in the graces as you should? We ought to be better people as we get older. Are you content with your progress? Let us not forsake the assembling of ourselves together for mutual encouragement. Let us exhort one another, and so much the more as secularities crowd in upon our precious time—time getting daily shorter for that soul enrichment which will presently be found to be our choicest possession.

May I hope to see you at this week's prayer meeting?

Most cordially your pastor,

WILLIS P. ODELL.

The writer conducts his own training class for adult candidates for church membership. He urges their attendance at the midweek prayer meeting by letter, call, and personal appeal. The questions there considered help train them. At the close of prayer meeting they are gathered into a special class where doctrinal matters are taken up clearly and directly in preparation for the reception into full connection. Hence the following subjects used in springtime have a double purpose: they instruct the new converts and train church workers. Here is one set built around the Apostles' Creed:

1911

What Do You Know

ABOUT RELIGION?

The Modern Christian's Belief
WEDNESDAYS 8 p. m.

Questions in the Apostles' Creed Answered

FEB. 15, CAN GOD DO ANYTHING?
"I believe in God the Father Almighty, Maker of Heaven and earth:"

FEB. 22, IS CHRIST THE ONE DIVINE SON OF GOD?
"And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary;"

MARCH 1, WHY DID JESUS DIE ON THE CROSS?
"suffered under Pontius Pilate, was crucified, dead and buried;"

MARCH 8, HOW DO WE KNOW JESUS AROSE AGAIN?
"the third day he rose from the dead;"

MARCH 15, WHEN WILL THE JUDGMENT OCCUR?
"he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."

MARCH 22, HOW DOES THE HOLY SPIRIT HELP US?
"I believe in the Holy Ghost;"

MARCH 29, CAN THE ROMAN CATHOLIC CHURCH FORGIVE SINS?
"the holy catholic Church, the communion of saints; the forgiveness of sins;"

APRIL 5, HOW DO I KNOW THERE IS A FUTURE LIFE?
"the resurrection of the body; and the life everlasting."

GRACE METHODIST

"A HOMELIKE CHURCH"

W. 104th St., Bet. Amsterdam and Columbus

Pastor Christian F. Reisner Leads

HEARKEN NOW

Some Subjects

The writer has endeavored to gather his subjects from the people, and to take up the questions which are constantly bothering them. Here is a set for successive Wednesday nights in preparation for a revival service:

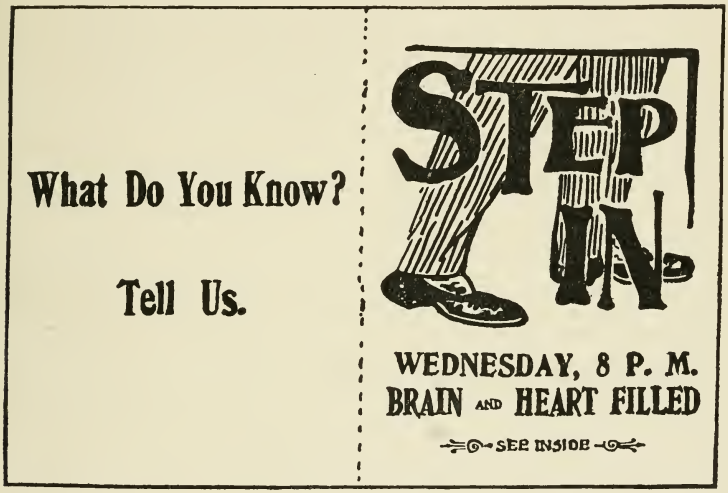
Why is it that so few attend prayer meeting?
What is the cause of the general religious indifference?
The greatest Christian movement to-day.
Are revival meetings unwise?
How can revival meetings be brought about?
Can everyone do personal work?
Will it do any good to pray for the unconverted?
What do I mean to do?

Here is another cluster that strike at practical problems:

SIX SUBJECTS FOR THE SOUL SCHOOL

The Garden of Eden and Free Will—Gen. 2. 16, 17.
What is "Faith" and Doubt?—Heb. 11. 6.
Was Jesus Only a Man?—1 Cor. 12. 3.
When Do I Sin?—James 2. 10.
When Should I Pray?—James 5. 16.
How Does the Holy Spirit Help Us?—Rom. 8.20.

Here is the outside of the little folder which contained the above prayer meeting topics:



One of the most satisfying series was announced for six weeks, but ran for nearly five months. It was a chronological study of the life of Jesus. Each evening the pastor gave a twenty-minute talk reviewing in logical order the events of the life of Jesus and driving home a local and present-day truth.

The service was varied each evening. One evening it would be given over to thanksgiving, when for ten minutes people mentioned things for which they were grateful. Another evening everyone was asked to read a verse of their favorite song. Another evening, Scripture would be quoted. Another evening a question like the following: "Why am I glad that I'm a

Christian?" was propounded, to be answered by separate testimony. Another evening twenty minutes was given to short petitions by many people. Another evening a question like "What most impresses me about the life of Jesus?" would be asked. No set and regular program was followed. No one knew what was coming next.

Here is the program which was issued:

WEDNESDAYS, 8 P. M.

SIX WEEKS WITH THE
MAN AND SAVIOR, JESUS

March 5th,
"GIVES UP HIS HOME"

March 12th,
"FOUNDS OUR CHURCH"

March 19th,
"BECOMES UNPOPULAR"

March 26th,
"FACES HIS ENEMIES"

April 2nd,
"GETTING READY TO DIE"

April 9th,
"OVERCOMES SUFFERINGS"

GRACE Methodist Episcopal **CHURCH**
W. 104th St., Bet. Amsterdam and Columbus

Christian H. Reisner

P. S. Questions answered nightly. Church Membership Class at 9 P. M.

The writer was long ago impressed by a statement of Bishop Luccock, who declared that in his prayer meeting he stood every minute like a general in command so that he could take

advantage of every turn of the service. It must not get in a rut. No half dozen people should be allowed to do the talking and praying.

Here are subjects taken up in prayer meeting at different times:

What Constitutes a Good Person?
What my Trials and Hard Experiences Have Taught Me.
Can Everyone Find Contentment?
What My Home Did for Me.
How to Keep off the Blues.
The Value of a Friend.
A Scripture Verse that Brought me Comfort at Some Time.
Thoughts from Easter.
The Best Human Character in the Bible and Why.
The Best Chapter in Matthew.

It is exceedingly difficult to get the ordinary audience to ask questions. They have thought about problems at other periods but at this particular hour they do not recur. They forget to note them down at home. The writer, therefore, prepared a list of questions which was distributed every Wednesday night. Ten or fifteen minutes was then allowed to question answering. Anyone in the audience merely called out a number and the pastor read the question and then undertook to answer it. For example, some one would call out "34." It is "Why are we Baptized?" and an answer was then shaped and given. Here is the complete list:

Questions concerning the Religious Life for the

"Quiz Period"

CONDUCTED BY Christian F. Reisner THE PASTOR AT THE

MID WEEK PRAYER MEETING EVERY WEDNESDAY
AT EIGHT P. M.

Grace Methodist Episcopal Church

West 104th Street, between Columbus and Amsterdam Avenues, New York City

"A HOMELIKE CHURCH"

1. Is the world growing worse?
2. Can we prove the divinity of Christ?
3. Could Christ sin when on earth?
4. Will Jesus return again?

5. Was Jesus a Socialist?
6. Was the atonement necessary?
7. Was Jesus a real man?
8. How can there be three persons in one in the Trinity?
9. Is it necessary for a Christian to believe in the Trinity?
10. Why did God choose Israel?
11. How do I know God loves me?
12. Can we prove the existence of God?
13. Is there a personal God?
14. Is God all powerful?
15. How does the Holy Spirit help?
16. How shall I use the Bible?
17. Is the Bible Inspired more than any other Book?
18. Should we keep the Ten Commandments?
19. How shall I consider the story of the Garden of Eden?
20. Was the "flood" a literal inundation?
21. Who wrote the Bible?
22. How do we know the Bible is dependable?
23. How do some people injure their nerves by doing church work?
24. Is the church endangered?
25. What difference is there between the Roman Catholic and the Protestant Churches?
26. Why do so few people go to church?
27. Is it possible to do religious work for self glory rather than for the glory of God?
28. Is it not possible to do too much church work, and thus neglect necessary social duties?
29. Is the church needed in modern society?
30. What place has heredity and environment in making character?
31. Can God compel people to do right?
32. Do we actually have free will?
33. Will all people eventually be saved?
34. Why are we baptized?
35. Why do we use the communion service?
36. Is divorce permitted by the Methodist Church?
37. How should I treat the beggar appealing to me?
38. How can we help the homeless stranger out of work and sin enslaved?
39. Should I try to persuade Jewish girls to accept the Christian faith when it will create discord in their homes?
40. Is there a life after death?
41. Will I know my loved ones after death?
42. What is conditional immortality?
43. How long after death before the soul goes into the presence of God?
44. Who is a heretic?
45. What truth does Christian Science teach us?
46. What is divine healing?
47. May we expect miracles in these days?
48. What is a miracle?
49. How can we get more faith?
50. What is faith?
51. What is sinful doubt?
52. Who are infidels?

53. When should I smile?
54. What is the unpardonable sin?
55. How will God punish wrongdoing?
56. Why does God permit sin to exist?
57. Is there a future punishment?
58. Does forgiveness remove the effects of sin?
59. What is original sin?
60. What harm does profanity do?
61. What is the most deadly sin?
62. Can we get forgiveness without pardoning others?
63. What punishment will bad people meet?
64. Why is suffering permitted?
65. Is it right to desire riches?
66. Are all prayers answered?
67. What good can trouble do us?
68. How can I find rest for tired nerves?
69. What good does it do to pray?
70. Is it right to tithe our income?
71. Does everyone need to be converted?
72. When do I sin?
73. Does the fear of punishment drive people to become Christians?
74. Can any man be a Christian?
75. How should I treat people who talk about me behind my back?
76. Is man worth saving?
77. Evidence that one is converted?
78. Who will be lost?
79. Why do the Jews so generally reject Jesus Christ as the Messiah?
80. Why is it wrong to lie?
81. Where is heaven?
82. Will the heathen be lost?
83. Why is gambling wrong?
84. Is war wrong?
85. Is capital punishment wrong?
86. Why should I attend church regularly?

Just after the Roman Catholics had ended a mission in the big convention hall in Denver hundreds of little cards reading, "'What do the Roman Catholics Believe?' Midweek Service, February 10th, February 17th," were distributed. Then came another "What do the Methodists Believe?" for Wednesday, February 24th. These made two related and apt subjects just after the whole town was talking about Catholics and when some Protestants were turned into Roman Catholics.

The Rev. Frank W. Luce, D.D., of First Methodist Church, Cleveland, Ohio, announced the following list of subjects:

Some Experiences of an Itinerant Minister in the Orient
Personality and Early Life of Saul.
His Part in a Disgraceful Lynching.
A Miracle on the Damascus Road.

The Suspicions of the Jerusalem Church and the Discovery of a Man.
A Rich Layman and His Support of a Missionary.
Saul's Second Missionary Trip, with Barnabas and John Mark.
The Conversion of a Roman Dignitary and the change of Saul's name.
Paul's "ups and downs" at Antioch and Lystra.
A Religious Quarrel and What Came of It.
A Tiresome Trip to Europe by Paul and Silas.
The Sensational Jail Delivery at Philippi.
Paul at Athens, the Center of Greek Culture.
Paul's Episcopal Visitation of the Churches.
The Exciting Riot in Jerusalem.
Paul in chains before Felix the Governor.
A Prisoner Preaches Effectively to a King.
A Trip to Rome at Government Expense.
Paul's Two Years' Residence in Rome.
A Headless Body on the Appian Way.
A Crown of Glory in the Hands of a Righteous Judge.

Modern Saints

The Rev. F. H. Brunstetter arranged a modern set of subjects bound to arouse thought as follows:

Prayer Service
AT THE
METHODIST CHURCH

SOME PRESENT DAY SAINTS.

ST. ANDREW
Andrew Carnegie, Philanthropist.
Stewardship plus Money.

ST. MARK
Mark Twain, Writer.
Stewardship plus Talents.

ST. THOMAS
Thomas A. Edison, Inventor.
Stewardship plus Nature.

ST. JOHN
John H. Vincent, Educator.
Stewardship plus Trained Brains.

ST. "TEDDIE"
Theodore Roosevelt, The Martin Luther of America.

Programs

Dr. Durkee, at South Brockton, Mass., prepared a varied program which he put out in his usual form of striking display and wording. Here is his program:

PRAYER MEETING TOPICS.

OCTOBER 3. Favorite Scripture, Why ?
"Thy word is a lamp to my feet."

OCTOBER 10. What each department wishes to accomplish this year.
Four-minute talks.
1. Women's Societies, Mrs. Archie Doten and Mrs. Rufus Keith.
2. Men's Club. Mr. H. Ernest Knowles.
3. C. E. Societies.
Junior, Miss Esther Keith.
Intermediates, Miss Mabel Davis.
Y. P. S. C. E., Mr. Wilbur Childs.
4. Sunday Schools, Dr. Wirt.
5. From the standpoint of the pastor, Dr. Durkee.

OCTOBER 17. What I have learned from the sermons, since vacation. Three-minute talks by Mr. Sydney Packard, Deacon George Howard, Miss Lillian Leach.

OCTOBER 24. Opening night of the great Christian Endeavor Convention. This church joins in the welcome.

OCTOBER 31. Preparatory lecture. "Friendship's Appeal."
"This do in remembrance of me."
Read Luke 22: 14-23.

NOVEMBER 7. What prayer does for me.
Dea. John Wentworth, Mrs. Nellie Hayward, Mr. Lewis Pierson.

NOVEMBER 14. "Problems that puzzle people."
I. The Bible and modern scholarship.

NOVEMBER 21. Turkey in picture and story.
Letters from Mr. and Mrs. Harlow. (Supported by this church in Turkey.)

NOVEMBER 28. My Thanksgiving.

DECEMBER 5. What I gleaned from the sermons of the month. Three-minute talks by Miss Esther Dow, Mr. Jacob Dobreff, Miss Clara Keith, Mr. Richard Knowles.

DECEMBER 12. The book of Daniel.

DECEMBER 19. My Christmas !

DECEMBER 26. Lessons from the year.

JANUARY 2, 1913. Preparatory lecture. "Friendship's Request."
"Abide ye here and watch with me."
Read Matthew 26:36-46

Nothing appeared on the outside but the two flaps folded over looking like a door and the two words "Open the Door." Of course one would turn inside to see what was there.

The Rev. Elmer E. Higley, D.D., inaugurated a new method which made more profitable an old and helpful plan. He appointed two people to act as hosts at the midweek service. These two were to prepare some simple refreshment to be used for a social time at the close.

The writer caught at this plan and appointed four couples as hosts and hostesses, limiting the expense to $1 a couple. This, of necessity, required a very simple kind of refreshments as it gave them but $4 with which to provide for two hundred. One night they had a grape-juice lemonade, and another night ice cream cones, and another night regular lemonade with delicious cakes, etc. The attendance was augmented remarkably because the social atmosphere at the close was so delightful. The spiritual atmosphere was richer than ever and new friendships were made and old ones cemented. The plan is a tremendous success and worthy of imitation.

The midweek service should accentuate the familyhood of the church. It is a gathering of the sons and daughters of our heavenly Father who meet for mutual helpfulness and require human cheer as certainly as they need spiritual uplift through the appropriation of religious truths.

CHAPTER XIII

Featuring the Sunday Night Service

Most churches are empty Sunday evening. Many should only attend one service a day. They are away all week in the hurry of the day's demands, and hence really require some time to cultivate their families. Others are so nerve-worn and rushed through the week that they loaf Sunday morning. This class will likely go some place Sunday evening. The theater is very attractive, and life's humdrum must be broken up. All are not degenerates who attend these places of amusement. It would be foolish to charge that. The purveyors of amusement are wise in their day and generation; they draw folk and ease their conscience by putting on religious motion picture films or features, or else by calling the whole thing a "sacred" concert.

Sunday Night Opportunity

We must demonstrate what the church is to the community. There is some way to drive that truth home. Mr. Herbert N. Casson was employed to demonstrate the financial value of the New York Telephone Company to Buffalo. The company was paying out $4,000 a day. He proposed that every expenditure be made in new small bills, and change be made in freshly coined silver. In six weeks $200,000 had thus been paid out and everyone in town had received some of it. Then space was purchased in the daily papers and the headline, "Have you noticed the new money?" was used to introduce the subject of regular expenses. Of course everyone read it with interest, and was pleased—and remembered.

Shall the church refrain from active competition? As Mr. Gardiner, advertising expert, with a religious spirit, well says:

Should Compete with Amusements

> I should enter into active competition with every other form of Sunday amusement and recreation, and make my appeal in behalf of the mental recreation and the inspiration which my church afforded and which the other forms of Sunday amusement lacked.

It would be well to emphasize the word inspiration here rather than amusement. As Mr. Hotchkin, another advertising expert, wrote:

Religion Invigorating

> Men think that they get the recreation and inspiration they need from playing golf. They must be shown that they get a better kind as real and as invigorating from a vital religious service.

We have a right to use attractions to draw people into the Sunday night service and then give them the vital gospel. When Jesus was driven from the temple, his Father's house, he went out into the open and spoke where the masses assembled. We must get a hearing. If attractions or features or unusual things draw the people in, we have a right to use them if then we can have a chance to preach the gospel to them. There is no reason why the church located amidst the theaters that are packed Sunday night should not also be full, even though to secure such results may require a shattering of traditions, bring the burden of heavy work, and call out every power and intuition. The religious instinct and make-up of man is on the church's side. If we can offer them something attractive, refreshing, and inspiring, we can surely gain their support.

It does not excuse us to declare that "our fathers" did not do it. They employed methods which were as unusual in their day as the ones now to be proposed are counted in our day. If "our fathers" were alive, they would not be satisfied with empty seats. We do not need to be frightened away from any method that results in transforming lives and in gaining disciples for Christ. That will be the test of every plan proposed. Innate feelings, false squeamishness, the fear of criticism, the love of ease must all give way before this higher purpose.

Thirty-five years ago, when Austin Phelps published his Theory of Preaching, the Sunday evening problem had appeared, and to cure it he advised a large use of expository preaching. He explained the cause by saying that once the people had no commentaries or Bible helps, but now they "are so abundant that people will stay at home Sunday evenings to study their Bibles." What would he say to the thousands of things that now divert attention and in the face of the wide need of Sunday fresh air for city folks, together with golf, automobiles, yachting, baseball, Sunday newspapers, family gatherings, and the general carelessness about church attendance?

Facing and Meeting Difficulties

A good many pastors, recognizing the fact that they are limited in mental power and in the time to prepare two sermons, over against the fact that most people get enough worship out of one service and want to stay home at night, have given up the night service, or else make very little of it and are satisfied with a handful of folks. These pastors ought to be wakened to the fact that there are thousands of folks who will not go to church in the morning. They are ready to go some place Sunday night. They are rested, and tired of lying around the house. They want something different from their work of the week. They are afraid to go to church in the morning for fear they will be made fun of. They can be won with the right kind of appeal. It is not necessary, therefore, for us to have our own membership at night.

If we are to make recruits for the kingdom, we must catch folks who do not ordinarily attend church. They will not come in the morning. If we are "fishers of men," we must get a night audience. From this audience we can get decisions for Christ. We must expect, therefore, to take up methods that will be noticed by the unchurched folks. Of course they may at first offend some of the regular attendants, but that will wake them up and help call in the unchurched.

If the audience cannot be secured in the local church, then, like many other pastors who have tried it out, that pastor should go downtown to a theater or to a hall with his fine choir and with his best trained workers. In every village, town, and city in the country there are multitudes who can be drawn into the attractive Sunday night service.

The Rev. A. Hamilton Nesbitt, at Palenville, N. Y., a town of six hundred people, demonstrated that fact during a recent winter. T. B. Young, a pastor in the town of Red Hook, N. Y., with a population of one thousand, also made the effort to secure special talent, and by advertising it succeeded in filling his church.

The Rev. T. R. Wallace, D.D., at Middletown, N. Y., had a partially filled audience room Sunday nights. He began to engage all kinds of lyceum talent for Saturday night, with the proviso that they remain over for the Sunday night service. He organized a group of young people to mail letters to the membership and other folks whose names he could get every week. During the winter he thus sent out thirty-five thousand letters. As the result, standing room was at a premium both

Saturday night and Sunday night, and scores joined the church. He took a silver offering on Saturday night. At the end of the season he figured up and found a deficit of just exactly forty cents after he had paid all the talent for Saturday night and all the advertising bills. This did not count the extra collections and subscriptions that were received in the Sunday services. Dr. T. H. Baragwanath found that such talent also filled his church Sunday night.

Four Prerequisites

First. The audience room should be bright. The colors need not be gaudy, neither should they be dead. Light up well. Freshen with paint and varnish frequently.

Second. The service should be happy. Singing must not drag. A heavy ritual will be vetoed. Morose predictions will be kept in the cellar. The scolding will be carried on by dumb people. A good sweet laugh will hurt no one. Faces smiling with cheer will sunshine the hearts of those who attend. Everyone will get a genuine welcome. Reserved seats will be unknown. It will be a happy Sunday evening.

Third. The service will be popular. The writer has never seen any profit in abusing the Catholics or the Jews or any other nationality. All classes ought to feel at home. Some method for permitting the individuals to express themselves will be employed. Congregational singing helps. A story sweet with laughter will not injure the atmosphere. Anyone ought to feel free to send up a question. The collection, if enforced, will bring out the best offering from every individual. That helps. Where one puts his money he will be interested. Two Sunday night service collections at Grace Church, New York, were reported by the treasurer, William Overton: One amounted to $101.40, and had 741 nickels, 298 dimes, 92 quarters, and 355 pennies, and only 8 halves and 4 dollars. Another time it was $65.55 and there were 66 quarters, 164 dimes, 446 nickels, and 235 pennies.

Fourth. The preacher must be optimistic. Faith will make him so. He will then be helpful, energetic, earnest, alert, industrious, and always at it. He will expect to use his personality, his magnetism, his nerves, his brain, his heart, his spiritual power, and everything to make the service come to highest power. He cannot fritter away his strength with Sunday afternoon engagements. He will be wrung out when the Sunday work is done. He will preach a vital gospel. He must

have met Jesus Christ personally and believe that he is the power of God unto salvation unto everyone that believeth. He will declare that fact in some way or other every Sunday evening. Nothing will be allowed to cut that off.

Now we may fully and freely take up the features which are to be employed to advertise the Sunday evening service; to give it publicity among folks so that they will want to come.

Features

Plan a campaign running over several weeks. In fact, at every Sunday night service there ought to be an announcement of the special feature for the next one or two weeks. Keep the interest as intense as it is in a continued story that compels you to buy the next edition of a magazine. Here are five campaigns planned in different cities, running from New York to a town of a few hundred population.

After the writer had secured Edward Payson Weston, the world-known walker, to speak in the service, the Aida Trumpet Trio and some other high-class talent was also engaged. A striking folder with half-tone pictures of this unusual talent was put into all the elevator apartments. Cards and ordinary printing matter cannot be placed in these large houses. Permission must be secured from the superintendent for even a better piece of printing. On the front page was the picture of the pastor. Four other pictures of the talent, with a description, made it very attractive. The morning service was also pushed forward. Different kinds of people were likely to be attracted by each thing featured. Here is the program:

EDWARD PAYSON WESTON
Recently Returned from a Round Trip Walk to San Francisco
Tells anecdotes of Trip, preceding the short sermon by Dr. Reisner on
"The Walks of Jesus"
A Sunshiny Service

That was February 19.

On February 26:

BEAUTIFUL AIDA TRUMPET AND STRING TRIO
Misses Edna White, Norma and Cora Sauter
They have appeared with Madame Schumann-Heink, Carl Dufft,
Paul Dufault, and Mme. Bernice de Pasquali

March 5:

CLARENCE DE VAUX-ROYER
Internationally Noted and Trained Violinist
Ysaye, his teacher, said, "You play with much expression,
and have great talent."

Then followed a number of other quotations concerning his gifts.

March 12:

Miss Dasa Harmon
Bell Ringer
Twenty-eight beautiful bells will be used to play "The Palms," "Largo," "Meditation" (Bach-Gounod), "Lead, Kindly Light."

Then came the following section of general advertising:

HEARTEN WITH US—EVERY WEEK

Sunday—
11 A. M. Homey Morning Worship
2:45 P. M. Stimulating Sunday School
7:45 P. M. Happy Sunday Evening
Monday—Young Men's Gymnasium Class
Tuesday—Young Women's Gymnasium Class (Direction of Prof. May Child)
Wednesday—Midweek Prayer Meeting—Study of Modern Beliefs
Friday—A Friendship Social by Various Organizations
Numerous Entertainments and other Meetings

Church Office 131 West 104 Telephone Riverside 868

"A Homelike Church"

The Rev. Charles L. E. Cartwright, Ph.D., pastor of North Avenue Methodist Episcopal Church, Pittsburgh, Pa., announced the following campaign:

July 7th.—The Home
Special music and a list of patriotic leaders who would attend were then given.
July 14th.—The Church
Special Music
Two Odd Fellow Lodges attend.
July 21st.—The School
Special Music
Three Lodges of the Knights of the Golden Eagle and Two Lodges of the Knights of Malta attend.
July 28th.—The Nation
Special Music
Two Posts of the G. A. R. and Sons of Veterans attend.

He then gave a paragraph of general attractions as follows:

A more cordial church is not in Pittsburgh. All find a welcome here.

Membership about 1,150.

Sunday School between 1,600 and 1,700.

Epworth League 425.

Two Choirs—90 voices.

Two Orchestras—40 players.

Active Brotherhood.

Splendid organizations of women.

Boys' Club—Girls' Club.

Every-night Reading Room.

Something going on all the time.

OUR SLOGAN—"FOR GOD AND MAN,
FOR HOME AND NATIVE LAND"

In Denver, following the "rose" service, which will be described later, there was announced a series of sermons on flowers, and at the same time the musical attractions were given and the Sunday morning topics outlined:

Subjects and Music

GRACE METHODIST EPISCOPAL CHURCH

A "Homelike Church"

Corner Bannock and W. 13th Avenue

Christian F. Reisner D. D.

Happy Sunday Evening, 7.30

Subjects			Music
"Flowers for the Discouraged Is. 35-1	Nov.	15	Miss Ida Askling, Violinist and Teacher
"Flowers for the Needy" Lk. 4-18	Nov.	22	Child Pianist (13 yrs. old) Mamie Kolinsky, pupil of Miss Grossmayre
"Flowers for the Sad" Jer. 31-12	Nov.	29	Lyric Quartet—1st and 2nd Violins Cello, Contra, Bass Guitar; from Linn School of Music
"Flowers for the Young" Eccles. 12-1	Dec.	6	$1,000 Italian Harp, accompanied by Piano and Violin
"Flowers for Bad Folk" Isaiah 42-1:3	Dec.	13	Cello, Violin and Piano, direction C. T. West

Homey Morning Worship, 10.30

Nov. 22—Gov. Buchtel preaches
Nov. 29—"America as a World Power"
Dec. 6—"Our Trustworthy Friends"
Dec. 13—"Patriotic Americans"

HEART CHEERING SERVICES

The Baptist Church of Waverly, N. Y., a town of five thousand, demonstrated that even in a town of that size an attractive program could be arranged, as follows:

PEOPLE'S POPULAR HAPPY HOUR SUNDAY SERVICE SWEET SINGING

Series of Sunday Evening Sermons

THE HOME BUILDERS

Rev. John Essington Miles :: Minister

October 29—An Old Fashioned Home
Solo, Mrs. Bird "God Give Us Homes"

November 5—A Plea for Courtship After Marriage
Solo and Chorus "When Love Shines In"

November 12—Father—God's Gentleman
Baraca Chorus "If All Were Brothers True"

November 19—Mother—The Queen of the World
Berea Chorus "If All Were Mothers True"

November 26—Son—Young America
Boys' Chorus "My Mother's Prayer"

December 3—Daughter—An American Beauty
Girls' Chorus "Home Lights"

A WELCOME SMILE
FRIENDLY HAND CLASP
COMFORTABLE SEAT
CHEERY—COME AGAIN

AT THE
BAPTIST CHURCH
WAVERLY, N. Y.

7:30 - Sixty Minutes Long - 8:30

It is never impossible to get some kind of talent. Nothing is more magnetic than the children and young people of your own church. They enjoy getting ready. Their parents, relatives, and friends will attend. Their sweet personalities will prepare the atmosphere for preaching. At least two such services are put on at Grace Church every year. The program can frequently be augmented by special talent. One year we found a little boy over in New Jersey who was a marvelous impersonator, and also discovered a three-year-old sister of one of our Sunday school scholars who could sing in Welsh, and a boy violinist of rare gifts, the son of the newsdealer on the corner. These three were featured in the advertising, as follows:

Ten-Year-Old Boy (Prodigy) Impersonator,
Three-Year-Old Girl Sings in Welsh,
and Boy Violinist, Provide Brief Concert.

The Congregational Church at Hyde Park, Mass., arranged a very attractive series as follows:

WONDERFUL SERIES FOR MARCH

March 3
Orchestral Symphony
Hyde Park Orchestral Club
Address
"The Life and Religious Message of Mendelssohn"
Solo: "Lord God of Abraham," from "Elijah"

March 10
"An Incident in the Life of a Crusader"
Chalk talk in colors
Musical Illustrations

March 17
"The New Turkish Empire." Illustrated
Stereopticon Lecture by the Rev. H. H. Riggs,
of Harpoot, Turkey
The latest developments in this great empire struggling
for birth to religious and civil freedom

March 24 and 31
"The Best Story of All." Illustrated
Finest stereopticon views obtainable
Special and appropriate music.

The same church was turned over on December 24 to a concert by the Sunday school.

The writer discovered that the "East Side Parish," in New York, which has a Chinese mission, could furnish a choir of twenty Chinese children. They were invited, and the fact that twenty Chinese children would sing was extensively advertised. It was extremely attractive. At the same time the mission secured publicity.

The Rev. Clarence E. Allen, D.D., pastor of Richmond Avenue Methodist Church, Buffalo, in his series announced two subjects as follows:

February 11.—Boys' Night.
"Lincoln the Great Scout."
Boy Scouts will usher.
March 10.—Girls' Night.
"The Story of Esther."
Young Women of the Standard Bearers and the
Queen Esther Circle will usher.

The Rev. Harold Paul Sloan, of New Brunswick, N. J., finds it effective to use object lessons. He describes one as follows:

I had the "Vision of Angels." It was a sort of tableau, three ladies, dressed in flowing white robes, spread white wings. Behind this was a

twinkling electrical star. The whole was illuminated with a deep blue light thrown from a lantern. While the picture was displayed the choir sang "Silent Night." Apart from this light the church is in darkness. I find that these sermons are uniformly attractive, and that they do not at all detract from the spirit of worship. I have a list of a score or more that I have used in this church.

The music is very important. In the writer's judgment, it is better to have a chorus choir that will secure congregational singing, even though it is not as high in order as a quartet. Most pastors that get a popular audience recognize this to be a fact. The West End Presbyterian Church, New York, where the Rev. A. Edwin Keigwin, D.D., has been such a phenomenal success, is enlarging this year and is planning to do away with its quartet and to put in a robed choir.

Mr. Spencer, the energetic layman of the First Baptist Church, Hartford, writes:

A big share of the success has been due to the music. We organized a chorus that has given us excellent service, and realizing the drawing value have arranged for some added musical attraction each week. For March we will have, first, a violinist, a male quartet, a cellist, a cantata, and a violin and cello combined. In April we are arranging one evening for a quartet of cellos, a very beautiful combination with the organ. All of these are the best that we can get for the possibilities of our treasury, and it has been worth it.

It is ideal if the church can also have a leader who can organize an orchestra to help regularly Sunday nights, or at least frequently. Professor W. J. Whiteman, in charge of the music in Trinity Church, Denver, organized a large orchestra which plays every Sunday in the Sunday school and often helps in other services. Hugh Price Hughes opened his great West London Mission with only three members, but one of them was a great musician, who at once organized an orchestra, as well as a choir. The writer has steadily endeavored to reach this goal, and has had only fair success. The orchestra ought to be a regular thing in the Sunday night service. In many towns it can be organized by finding players who can be taught easily.

Dr. Woolston announces his special Sunday night sermons, as follows: "Concluding each evening with beautiful vesper service, illustrated songs, heart pictures, chimes."

Securing Talent

While the writer was a pastor in Denver, and during the first year in New York, all of the extra musical talent secured for Sunday night came without expense. Some were satisfied with the publicity, others were appealed to along the line of coöperation in making people

happy. A special fund was later raised among interested people outside of the church. This cannot begin to pay the talent which is secured. Most of it comes on the basis of coöperating in cheering lonely folks. This will appeal to the best talent in the city which money cannot secure. It will bring Catholics, Jews, Christian Scientists, and others to your help.

Every community has some kind of procurable special music. Persistent search will discover it. Here are a few special features employed. They are the drawing card for the Sunday night service. People will come to hear them and thus an opportunity will be secured to preach happily.

A boy with a remarkable voice but impoverished parents was discovered in Denver. After trial he was put on and advertised. His second appearance brought an immense crowd. This started him, and in less than two years he was the boy soprano at $1,000 a year in a large New York Episcopalian church. A Jewish lad was likewise found who played the violin with the skill of an artist. He too was featured and started on his career, and is now in New York city, studying under a great master. Dr. E. E. Higley, now pastor of Grace Church, Denver, found another lad, Ben Paderewsky, who commanded large audiences. An East Side lad, twelve years of age, was brought to the great Hippodrome in New York to sing in conjunction with a celebrated tenor. He captivated the audience. The writer discovered him and employed him effectively both for Sunday night and revival services. People will always come to hear child prodigies.

By Special Request
the great teacher and soloist
Esther Palliser
of London and New York, will sing one of her
Great Soprano Solos
at the morning service

Dr. J. Whitcomb Brougher, the pastor who preaches to more people every Sunday than possibly any other man in America, as pastor of the Temple Baptist Auditorium in Los Angeles,

and speaking to three thousand people twice a day, does not cease tremendous and effective publicity. The preceding page shows a special attraction which he advertised with display space in the daily papers.

The Rev. J. Stanley Durkee, alert and pointed with his advertising, announces:

SUNDAY EVENING AT 5.00

Another of those grand **Vesper Services.** Mr. Schuecker, Harpist; Ella Beatrice Ball, Violinist; Church Quartet; Church Organ. **COME.**

The Rev. Leopold A. Nies, D.D., of Tremont Street Church, Boston, has inaugurated the same plan, endeavoring to have a special attraction each Sunday night. Recently he advertised as follows:

Special Music

SIGNOR ANTONIO TERMINIELLO, The Noted Baritone, will sing

MISS LOUISE CLASPILL RINEHART, Violinist Virtuoso, will play

CHORUS AND QUARTETTE

An enjoyable song service, will begin at 7.30 p.m.

H. R. Newson, Director. Not a dull minute

Some people are shocked over the notion of whistling in the church. As a lad, the writer's father would not permit him to whistle on Sunday, thinking it was wrong. In Denver it was common to ask the audience to whistle the chorus of songs such as "Will There Be Any Stars in My Crown?" To hear

an audience whistle such a song is to be convinced of the beauty of the method. Whistling for men is as normal as singing is for women and is only done by twisting the mouth another way. Nothing is more beautiful than a whistling solo. Grace Church has heard Miss Helen Bertha Chase a number of times. She is a skilled and gifted whistler, and a consecrated Christian worker, who whistles as earnestly as any devout singer performs her task.

Professor Franz Kaltenborn came first through the intercession of a friend, a member of the church. Few artists with the violin can excel him. He was announced as follows:

☞ PROF. FRANZ KALTENBORN
who plays a $10,000 Stradivarius Violin.
Noted Soloist, Leader Central Park Summer Orchestra

It is surprising how sympathetic the best musicians are in the effort to furnish a happy Sunday evening. One of the most noted trios in New York city is the Weber String Trio. They never play for less than $100. The leader herself was interviewed and became enthusiastic for the service, and then she was able to persuade her associates. It was quite sufficient to announce her as follows:

WEBER STRING TRIO
Celebrated among the Musically posted

A little later, the cellist of this trio after she had caught the spirit of the Sunday evening service, became willing to play. The Evening Mail had been giving a series of popular concerts at Carnegie Hall, and had Miss Gurowitsch, this cellist, as the soloist, featured to play with the orchestra. It was easy to have them print her picture and to announce that a soloist of the Mail concerts would play at Grace Church.

In order that some local talent may be suggested to the mind of the reader, a list of attractions is given here:

Mrs. Hortense Gillet, nationally known harpist.

A quartet, composed of two men and two boys.

A. B. King, professional clarinet soloist.

Park Sisters, cornetists—(they are known all over the United States and are now retired and are living in New York city).

Valentine Abt, harpist— and his Plectrum Quartet—"reputed as great an artist with the mandolin as Paderewski on the piano."

MacWatters Male Quartet—"just returned from a trip around the world."

Schubert Brass Quartet, formerly with Sousa's Band.

We engage a great deal of talent from lyceum bureaus. By coöperating with the Y. M. C. A. we can give them two Sunday engagements. The "Redpath" Bureau has most excellent companies whose programs need never be questioned. The Empire Lyceum Bureau, of Syracuse, and the Eastern Lyceum Bureau, of Boston, also furnish good talent. Here are some of the companies we have secured:

The Chicago Ladies' Orchestra, composed of seven ladies and a gentleman, play excellently and make a very attractive number especially when a group cut is used on an advertising card.

The Chicago Glee Club, composed of a male quartet and a trombone quartet, have traveled professionally for nine years and give expert work.

An Indian orchestra of delightful players composed of full-bloods, who render music skillfully and with rare art, draws splendidly. Most everybody wants to see Indians these days. On the week night they dressed in their native costume, but on Sunday night they appeared in regular costume.

Nothing is quite so attractive as a Glee Club. The University of Pennsylvania Glee Club was secured and drew well. Of course, their pictures were printed on window cards and on small cards. They were on a tour and idle that night, and thus we were able to secure them for a comparatively small sum. We then invited all the alumni of the city, with a specially addressed postal card, and at the close had the club sing in the lecture room and served light refreshments. Two splendid young men, college graduates were converted as the result of the service. One joined another New York church and one joined Grace.

A little later the Glee Club from Pennington Seminary, a secondary Christian school, sang Sunday night and repeated in an after social. Three young men were by this method pulled from business and sent back to school in this institution—one of them to study for the ministry.

In the same way a male glee club of twenty-two men, fresh from Wales, was secured. No one can excel the Welsh in singing. They happened to have an off Sunday evening. A small sum was guaranteed them. In addition, they were allowed to stand at the door and receive an additional contribution from anyone who cared to give it. Their own countrymen added considerably to the remuneration.

Some churches hesitate to employ a brass band. Where the auditorium is large there can be no objection. The Salvation Army's staff band plays attractively. The Post Office Employees' Band packed the church and caught an elevating spirit. The Street Cleaning force was also accompanied by a band of its own, while Commissioner Edwards gave a brief address. In Denver, the boys' band from the State Industrial School was brought in for a Sunday night concert. Many local organizations thus form bands that can be secured. The players are often won to discipleship. It is surprising how the music of a band can be worked in with the services, if one is apt and quick in associating truth with it. There is less objection from the old-time folks than one would expect after they have heard it. Many New York churches invited bands to play after sending "spies" in the band of Grace Church to see how it worked.

One of the most beautiful attractions securable is the Dunbar Hand Bell Ringers. They ring two hundred silver bells in playing splendid religious selections. Nothing can be more impressive than "Jesus, Saviour, Pilot Me" as they sang it accompanied by the bells.

Negro jubilee companies, when high-grade in ability, draw strongly. They can sing old-fashioned religious melodies with moving power. A competent company sang once for the writer in Denver and at the close twenty raised their hands for prayer. Among the numbers were two of the colored men in the company. One of them proved to be the son of an African bishop, and he told me years afterward that that night settled his life for God.

The Rev. Dr. Bascom, of Bound Brook, N. J., found that a clean and large moving picture hall in his town was idle Sunday night. He conferred with the proprietor and arranged to hold a Sunday night service there, using sacred moving pictures to illustrate a strong and vital gospel sermon. He secured the films illustrating compelling biblical stories. The building was

packed half an hour before the service began and hundreds were turned away.

In the same way the Rev. L. M. Riley, at Arkansas City, Kan., secured the Aerodrome, an outdoor picture place, for a Sunday night service, and instead of preaching to a handful had hundreds in his audience, to whom he gave the richest, strongest gospel message.

CHAPTER XIV

Groups, Speakers, and Subjects for Sunday Night

Many will attend a Sunday evening service to hear a noted man or one who follows a particular profession in which they are interested, who would never attend to hear the minister alone. In the same way others will be attracted because their own organization, or one they are drawn toward, attends. Subjects catch certain minds as book titles do varied readers, and must, therefore, be modern and compelling.

Noted Speakers

Prominent men often gladly speak at a Sunday night service on some special theme. It is a good thing to bring them out to testify clearly concerning their attitude toward Christ. It puts them on their mettle, so that, as a rule, they strike a higher plane afterward.

Here is a series at the Congregational Church in Dickinson, North Dakota:

General Theme: "The Making of a City"

March 17—Business Standards.....Mr. F. G. Reed
Making the City Attractive....Superintendent L. R. Waldron
March 24—Good Roads.....Mr. B. H. Crawford
Law Observance.....Judge W. C. Crawford
March 31—Church and School as Business Factors, Attorney Thomas H. Pugh
Bearing of Education on Citizenship, Superintendent P. S. Berg.

Preludes by Laymen

Dr. F. T. Keeney followed a similar plan with a series of sermons on "Christianity on the Witness Stand" as follows:

February 7—What Is a Christian?. Prelude by William Nottingham, of the law firm of Nottingham & Nottingham.
February 14—Why Be a Christian? Prelude by Giles H. Stillwell, President of the Board of Education.
February 21—How to Become a Christian. Prelude by A. B. Blodgett, Superintendent of Schools.
February 28—Why More Men Are Not Christians. Prelude by Lucius M. Kinne, Secretary of the Trust and Deposit Company.

The writer sent out a series of letters to prominent men concerning total abstinence. It was advertised that their answers would be read. A prompt personal reply was received from the Lord Mayor of London, who stated that two days before he had entertained the King and Queen at luncheon. It was during coronation week. He had been able, for the first time in the history of anyone holding his office, to rise and propose their health while he drank it in lemonade. President Taft also wrote a letter. Several other prominent men did so, and these letters were not only read from the pulpit, but were reproduced all over the country. Pledge blanks were distributed and many young people signed them that night.

Present by Proxy

At another time a list of questions was sent to a number of prominent business men and among them was the one, "Can a man succeed in business and be honest?" It was remarkable how New York's prominent men interested themselves in this question. Many of them wrote with pen and ink and even sent them to the parsonage by special messengers. As the card illustrates features of advertising, we reproduce it:

SHORT TALK ON

CAN MAN SUCCEED in business and be HONEST

Letters read from New York's successful business men, such as John Wanamaker, R. Fulton Cutting, Robert Cluet and others.

25 in the Von Ende **VIOLIN CHOIR** plays several selections.

At the Happy Sunday Evening at Grace Methodist Church, West 104th Street, Bet. Columbus and Amsterdam, December 3rd, 7:45 P. M.

Morning Worship with sermon on "Sins Forgiven"

CHRISTIAN F. REISNER. TWO CHORUS CHOIRS

Just after the election the newly elected congressman (the only Progressive elected on that ticket in the country), W. E. Chandler, the State senator, H. W. Pollock, and the legislative member, Mark Eisner, were invited to speak briefly at the opening of the service. The

Prominent Officials

people were thus able to see and know their lawmakers, and before they went into the lawmaking bodies they declared themselves for certain reform measures. It turned out that the friendship coming about from such an open meeting, and the assurance that was there given of support, were exceedingly potent in the strain of the actual legislative period. The pastor's sermon talk was on "The Christian Politician."

Judge Ben B. Lindsey, known everywhere as the boy specialist, was kept in the city because of the Ohio flood, and late Saturday night agreed to speak for Grace Church. The fact was announced in Sunday morning's papers, and the church was packed.

Edward Payson Weston, just after returning from his long walk to San Francisco and back, gladly agreed to come and talk on "Total Abstinence." This began a close friendship with the pastor with whom he talked about religion, and to whom he confided that he had not attended a church for twenty years. Of course the church was crowded to hear him, and his message will never be forgotten by young men. He afterward also attended the regular services.

Detective W. J. Burns promptly responded in the same way to an invitation. He is a Roman Catholic, but is devout and earnest, and loves all churches. His message was warm, direct, and effective and drew a large class curious to see and hear him who then also listened to the sermon.

These names but suggest countless other men who can be secured. William Jennings Bryan also spoke. Secretary of the Navy Josephus Daniels has promised to come. Such speakers give a notable publicity through the interested conversation of the people. In Chicago there is an effective organization called the Chicago Sunday Evening Club. Under its name are the words, "Organized to maintain a service of Christian inspiration and fellowship in the business center of Chicago." Every Sunday night they secure a notable man to deliver an address. The program before me named as the speaker for the evening Governor Charles E. Hughes. There is no city in the land where this cannot be duplicated. It will be surprising how many prominent men are ready to be heard along ethical lines. The Advertising Men's Clubs, which now furnish every pulpit in the town where the National Convention meets, demonstrated this fact, and the writer personally knows of some men who in this way have become

interested in the church and are now actively coöperating with it.

Recently Grace Church had a service devoted to "Why Should the Church Advertise?" Robert H. Ingersoll, who makes the Ingersoll watch, testified concerning the necessity of righteousness in advertising, as did also Mr. John Clyde Oswald, the editor of the American Printer. Whenever these men speak the newspapers report them in full and announce the fact ahead of time. No better possible publicity could be secured than this. Words on the news pages are worth much more than advertising space. Even the church critics begin to think when they notice that such prominent men are willing not only to attend but to speak in church with approval.

Special Group Services

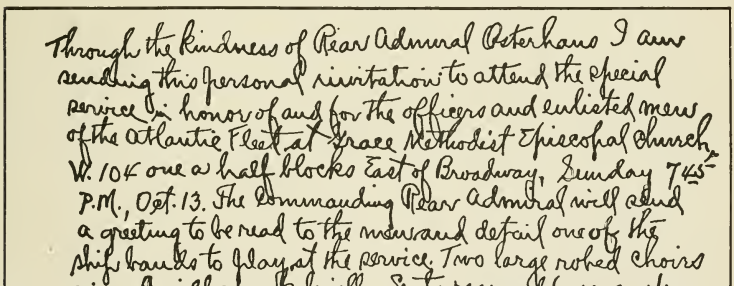
Plan services for special groups of men. An invitation was put into the hands of every policeman in New York city by having the distribution done through headquarters. Mayor Gaynor and Commissioner Waldo both wrote a special greeting that was read to the men. The captain of the precinct marched his reserves over and sat with them on the front seat. Another year it will be arranged to have the police band play. No stranger can now ask any policeman in this neighborhood where Grace Church is without getting information. Their work was dignified by the service and sermon.

COMMISSIONER
JOSEPH JOHNSON
OF THE
FIRE DEPARTMENT
SPEAKS
5000 invitations sent to Fire Department employees. An Orchestra of 20 plays. An indestructable flower presented everyone. Two large chorus choirs. At Grace Methodist Episcopal Church, W. 104th St., Bet. Columbus and Amsterdam, Happy Sunday evening, Nov. 3rd, at 7:45. Short talk on
A BRAVE COWARD
Morning Sermon:-
ROBBING the CHURCH
Christian Reisner
P. S.
ELECTION NIGHT RETURNS
At The Church.
Great Redpath Lyceum Company; Eccles and the College Girls sing and impersonate
Free Admission
Silver Offering

A similar service was arranged for the firemen of the city with a brief introductory address by Commissioner Joseph Johnson, himself a member of the Methodist Church. An invitation was also sent to all these men, and though few of them were able to be excused to attend, yet all know about it and can now direct others to the church. They also feel kindly to the church that thus dignified their work.

During a brisk campaign for pensions by the post office employees the writer was present at their annual election, on a Sunday afternoon, and gave them a personal invitation, which was accepted by vote. They sent a band of sixty men to play, and packed the church until scores were turned away. While a plea was made for pensions, the dignity and necessity of the Christian life was also enforced. Few of the mail men are unfamiliar with the existence and location of Grace Church. Outside of the good done, think what help can come from having the friendship of these three classes of public servants; and, in addition, they get so much abuse and so little praise that a church service vital with cheer and stimulating with truth is bound to make their work easier and their lot happier.

When the Atlantic Fleet was anchored in the Hudson, through an introductory letter from the mayor, a sailors' service was arranged with Rear Admiral Osterhaus. He deputized one of the ship bands to play. Ten thousand invitations were distributed to the sailors through headquarters. How many reminders of home and its religion this brought!



Through the kindness of Rear Admiral Osterhaus I am sending this personal invitation to attend the special service in honor of and for the officers and enlisted men of the Atlantic Fleet at Grace Methodist Episcopal Church, W. 10th one & half blocks East of Broadway, Sunday 7:45 P.M., Oct. 13. The Commanding Rear Admiral will send a greeting to be read to the men and detail one of the ship bands to play at the service. Two large robed choirs sing. I will speak briefly. Seats reserved for men from the ships. A homey greeting and a happy service.

I will hope to see you

Sincerely, Christian Reisner
the Pastor.

The Church Study
10/11 1912

Nothing is more popular than the annual baseball service. Last year six prominent members of the "Giants" attended. Something like thirty of the most prominent players were interviewed. It was found that most of them were raised religiously, practically all were teetotalers, and many of them were themselves members of a church. Twenty-five thousand

cards marked "You're Out" were distributed inside the ball grounds in Brooklyn and Manhattan.

You're Out!

Baiting the Umpire does no good. Play the Game. "Deliver the goods." No one wants a loser. Train, Get in, Score. Learn something as to how:-Annual Baseball Service Sunday Night 7:45 Sept. 22, with nearly all the "Giants" and many Pittsburgers pledged to be present, and a baseball enthusiast preacher, Christian F. Reisner, talking, at Grace Methodist Church, West 104th Street, near 6th and 9th "L" road station. "Billy" Sunday sends special message to the "Giants". Music that thrills like victory. Rose presented everyone next Sunday.

As a result of the service the writer was asked to write a page baseball sermon for Spalding's Book of Rules.

The vice-president of a New York trust company, who, though a member of the church, had not been in it for fifteen years, came that evening and has not missed a Sunday night service since. Scores of others were brought to the church for the first time and several were converted. The writer has had a number of experiences where he tried to do business and was unknown, when some one would step up and say, "I was at the baseball service." A picture of Christy Mathewson, premier pitcher, and himself a thorough Christian, who stipulates in his contracts that he will not play on Sunday, was distributed. A. G. Spalding & Brothers gladly provided it. It was tasty and will be kept on many a mantel for weeks to come, and always when they look at it they will see the name of Grace Methodist Church.

Dr. C. S. Benedict, a well-known physician, a member of the writer's church, constantly refers to the outline of one of the baseball services, because it spelled "Baseball." Though it is simple and crude, and not altogether as attractive as it might be, the writer will venture giving it here because it illustrates good publicity by printing itself on a busy man's mind.

Facts About Losers

Booze has caused the downfall of most who fail.
Anger rattles, unsettles, and spoils for effective usefulness.
Selfishness makes it impossible to do clean work.
Excusing is not listened to. The goods must be delivered.

Facts About Winners

Brains are at a premium.
Alertness for opportunities in the game and steady practice is required.
Level-headedness coming from a well-controlled temper and a kindly disposition is an absolute requisite.
Learning is a regular attitude of every man who is to win at all.

It is remarkable how such an outline stays in the heads of men who are wild over baseball.

This kind of service began in Denver with the Western League team, when some of the members of that team attended. It can be done in the smallest village where there are baseball players, picking out the best team that is located there.

Frank W. Fraeauff, then general manager of the Denver Gas & Electric Company, but now a partner in the New York banking firm of Henry L. Doherty & Co., arranged to bring the employees of the gas company to a Sunday night service. The subject was "Turn on the Lights." Many analogies could be drawn from the fact that evil folks love darkness rather than light. This has made the writer friends that can never be taken away from him. And all the solicitors and employees even though they failed to attend talked about the service to their friends and thus published abroad the name of the church.

In the same way a service in Denver was arranged with the A. D. Lewis & Sons Dry Goods Company, so that all their employees attended, and the motto of the store was used as the sermon subject. The ushers from the store assisted and the central part of the church was reserved. The clerks in that store had a church to talk about to their customers.

Dr. White, in Hartford, preached upon the subject of "Protection," and made it a special service for fire insurance men, inviting them particularly. He provided one thousand buttons with his picture upon them and underneath it the words "Dr. White Sunday Night." His laymen took these out, urging men every place to wear them. It naturally led to questions. Courage back of this kind

of a button would give many opportunities to preach the gospel.

Dr. Durkee arranged for a similar service for the Gideons, the Christian commercial travelers, while a detail from the Boston camp attended. His subject was "A Soldier's Duty," and his music was furnished by "Massed Male Quartets." Dr. Northrup, of Kansas City, Kan., has specialized in services for the "Knights of the Grip," and knows scores of them everywhere, who stand up for and tell about him.

George C. Hughes, the city editor of the New York Globe, is the son of a minister and himself affiliated with the church. Recently the writer preached upon the subject, "The Church and the Daily Paper." Mr. Hughes preceded him with words along the line of "The Kind of Church the Daily Paper Likes." This brought together in a friendly way the newspaper men and the minister; it insured hearty coöperation in future days. Mr. Hughes also said some strong things worthy of remembering. Letters were written to managing editors which brought out friendly and pointed replies.

When the Pennington Glee Club sang, invitations were printed and by prearrangement delivered to every one of the six thousand boys in the two male high schools on Manhattan. One school's colors were black and red and the other orange and blue. The cards were reproduced in these particular colors, and so six thousand boys began talking about the church. At the close of this service the Glee Club was invited into the church parlor and sang two or three good college songs, while the Epworth League served lemonade, and everybody was allowed to get acquainted. Incidentally, two people came to the pastor in that atmosphere to talk about giving themselves to Christ, and two splendid young men were turned toward college.

Push strongly to get every possible man present at a special service for men. Seat them in the center of the house. Organize a male chorus to sing special selections. It is surprising how many will come to that sort of a service because they can sit together. Cards are circulated by the men who fix a certain number to be reached in attendance. They have no backwardness in circulating cards for their own service and pride drives them to reach the fixed number in attendance.

Nothing has been more successful than the "rose" service inaugurated in Denver some years ago. When it was started

in New York city, and everyone was given a blossom as they came in the door, the people immediately reached in their pockets to pay for them. It surprised them to know that the roses were free. It is interesting to discover how cheaply roses can be bought at actual wholesale cost. No service is like it. A tag is tied on the blossom up so high and so tight that it cannot be easily removed. It advertises the service and the church and is afterward kept as a souvenir. The preacher who faces an audience where everyone is wearing a rose under a smiling face and, consequently, an open heart is almost sure to plant seed that will grow. The fragrance of hundreds of blossoms enriches the very room. Happiness is created that will not soon be forgotten.

Special Themes and Plans

A neighboring pastor, on hearing first of the "rose" service, announced to a group: "I know what I will do next Sunday night. I will preach upon Peter's words about going fishing. Then I am going to offer to give everyone a box of sardines." He created a laugh, but he missed the point. Nothing is given away to get folks to come. The best type of folks attend the "rose" evening. The thing that is given must always contribute to the service. For example, two or three nights after Theodore Roosevelt returned from Africa the subject was, "Theodore Roosevelt, Christian." A fine picture of Mr. Roosevelt was presented to everyone.

When the Memorial Day services were held everyone received a flag, and the old soldiers were given roses, and a motion picture, "The Battle Hymn of the Republic," was thrown on the screen. Jack Crawford, an old scout, recited an original poem about the flag. The writer's own little laddie, three and a half years old, recited the Shepherd Psalm; a bugler

gave the opening and the closing call. The unusual program delighted the old soldiers and so made it a topic of conversation in many circles. The service itself must be a unity. You cannot get people that are worth while to attend simply because they will get something for nothing. They must learn to give to the service, then they will be able to take something away. Reliable information declares that Mr. Moody gave candy to children to get them to come to Sunday school. It may do with children, but not with adults. We have a right, however, to give anything away that will contribute to the service. A Southern service was arranged one night, and the pastor preached vigorously upon "The Spirit of the South." He had arranged ahead of time for cotton bolls, so that everyone attending could be given one. This simply enforced the Southern atmosphere.

The first "rose" service was arranged for by securing the promise of a daily paper in Denver to pay for the roses. Naturally, the paper gave the fact wide publicity on the front page, so that the best possible publicity was secured and dozens were turned away from the church. At another "rose" service a department store paid for the blossoms, and announced the fact in the middle of one of its largest display ads. Usually, there is a member or two in the congregation who are glad to pay for the flowers as a memorial to some departed one. At one of these "rose" services, California flowers, photographed in original colors, were shown with a stereopticon.

City churches can effectively coöperate with country parishes in providing a wild-flower service. Grace Church, New York, has annually filled its altar railing with common daisies. At the close of the service every sprig is carried away eagerly by city folks, who never get their fingers on a field flower. If the country churches could send in bundles of wild flowers, the church could draw the audience and leave a sweet memory in many hearts.

In the fall, a goldenrod service is effective. In Denver, the owner of a great dahlia farm was glad to furnish hundreds of his most glorious blossoms in the late fall just before the coming of the frost that would kill them.

Many other special plans promptly come to the alert mind. Most churches give up in desperation during the hot season. It is not necessary. Dr. Eaton's Baptist Church in New York city has a roof garden. The American Church in Manila can

take care of two hundred people on its roof garden, where Sunday evening service is held. The South should employ some such plans for its long heated period. The Methodist church at Tyler will have a roof garden for summer services on its new modern Sunday school building. Why should we not make a plan for such a help in our future architecture? Satan deals out deadly fluids amidst beautiful surroundings because he employs trees, bushes, and vines on roofs of buildings. Why should the church be behind?

It is easy to make the summer season more attractive both by subject and by comfort. For instance, "A Cool Breeze" with the text "God walked with Adam in the Cool of the Day," enforcing the fact that God can always cool the fever of worry, etc. It is easy to arrange with some spring-water company to provide drinking water if only its particular brand will be advertised. When people ride long distances on street cars to come to a service, and must then wait to take a similar ride to get home before they can have a drink, it is not very pleasant. We found it effective to have young men drift through the audience with drinking water during the song service when we had the old soldiers present. They greatly valued the refreshment of cool, pure water.

Christian F. Reisner

A COOL BREEZE

The subject of a short talk at the HAPPY Sunday EVENING, July 3d, at Grace Methodist Church, 104th Street West of Columbus Avenue
Stereopticon Pictures of the Passion Play

The writer, while in Denver, arranged with the Moffatt Railroad annually in August to bring down a wagonload of real snow. He then announced that a "Snow" service would be held and amidst the heat it was piled up on a table in front of the pulpit. Such a service seemed impossible in New York, but a way was soon devised. It was discovered that the flakes on the pipes of a cold storage plant when scraped off looked exactly like snow. One summer morning a pile was

seen in front of a cold-storage plant, and then the plan suddenly evolved itself. A good Catholic friend, who owns the place of business, agreed, further, to freeze fruit and flowers on the inside of a solid cake of ice. A pile of the flakes and this cake of ice were placed on a table and put in front of the pastor while he preached upon the text, "As snow in harvest so is a faithful messenger." When properly advertised the novelty will draw a great audience in the midst of summer.

One year at the "Snow" service it was found possible to secure M. A. Henson, the colored man who was Peary's only companion when he found the North Pole. He showed some slides of photographs secured and told of his experience. Another year pictures of skiing in Sweden were shown as well as an exhibit of Niagara Falls as it looks in the winter time with the children sliding over it was given.

The Rev. Frank L. Bausman used a suggestive set of sermon subjects in the springtime, as follows:

April 17—Lessons from the Trees.
April 24—The Song of the Birds.
May 1—Message of the Flowers.
May 8—The Winds of God.

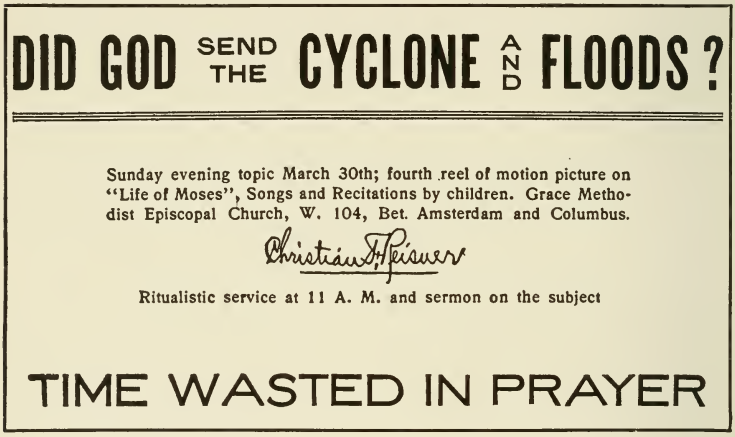
The wording and timeliness of the sermon subject is very vital. Recently the sermon subject, "Why Christian Science Heals" packed the church, though there was little other attraction.

Following the arrest of the labor leaders the subject announced was "Arrested Labor Leaders." It was a good time to push in the truth which Colonel Roosevelt enforced in the short speech he made to a half dozen old soldiers while spending Memorial Day at Marquette during his libel suit when he said: "The contemptible arrogance of the rich man who despises his brother because he is poor, and the mean envy of the poor man who hates his brother because he is rich, are born of the same seed. That same poor man made rich would be arrogant. The same rich man poor would be envious."

Soon after the election of the Rev. George R. Lunn as the mayor of Schenectady, the sermon subject announced was "Are Socialists Infidels?" A great many attended. The preacher was able to take a friendly attitude, standing with them for many things which they demanded, but ending up with the conclusion that Socialism could not gain its end unless first it was able to get men to accept the Fatherhood of God.

Right after the Omaha cyclone and the Ohio floods the sermon subject announced was "Did God send the Cyclone and Floods?"

This appeared in large type at the top of the card, while the morning subject appeared at the bottom of the card in equally large type.


DID GOD SEND THE CYCLONE AND FLOODS?
Sunday evening topic March 30th; fourth reel of motion picture on "Life of Moses", Songs and Recitations by children. Grace Methodist Episcopal Church, W. 104, Bet. Amsterdam and Columbus.
Christian H. Reisner
Ritualistic service at 11 A. M. and sermon on the subject
TIME WASTED IN PRAYER

Right after the Titanic went down the sermon subject announced was "Were They Heroes?" It was easy to show that in everybody's soul was the image of God which danger called out.

Just after the passing of the California alien law the subject announced was "Will There Be War?" It happened to be the night when seven G. A. R. posts were to attend the Memorial Service. We enforced the fact stated by Colonel Roosevelt, to quote him further in the aforementioned address: "In the training of our manhood and womanhood you must give them of the noble draught you quaffed when you were young—the spirit of justice, kindness, and freedom. Train them to service, not to the pursuit of pleasure, for happiness to be worth anything always must be a by-product."

It was easy to say to the young people that if they were worthy of their fathers, they would use the implements and the means at hand to solve the problems which face them as the fathers did to solve the problems which faced them.

Dr. Willis P. Odell, the pastor of the wealthy Saint Mark's Church, Brookline, Mass., counts it worth while to announce popular subjects with Sunday night attractions to augment his audience:

The Pastor, Dr. Willis P. Odell

Will speak on the following Themes:

March 30. "What can Protestantism learn from Romanism?"
April 6. "What is the matter with Christian Science?"
April 13. "What if Christ should actually come to town?"

The Vested Choir will sing well-known Gospel Hymns
Mrs. Dorothy A. Sprague will preside at the organ
Mr. Bruce Hobbs will act as Precentor
Miss Linda Marston will play the cornet
Special solos and Quartette numbers

Editorials were written, columns were published, and a multitude came to hear the sermon when the subject was "Why Do Ministers' Sons Go Wrong?" with letters from Woodrow Wilson, Secretary of the Interior Fisher, District Attorney Whitman, Senator Bristow, and New York Superintendent of Schools Maxwell, all sons of ministers, as well as many others. The sermon led to an exhaustive study which ended in an article printed in the Epworth Herald. It was found that the sons of ministers succeed eighteen times more than the sons of any other profession or class.

Dr. Durkee, always alert, on the Sunday near election, announced as his sermon theme, "My Platform, My Candidate, My Vote." It is usually valuable to get hold of Sunday sermon themes, especially when they are used by men who get a Sunday night audience; and so a few along varied lines are here reproduced:

Typical Topics

First. Take up the sermons that might be preached on practical themes. The Rev. George H. Combs, D.D., pastor of Independence Boulevard Christian Church, Kansas City, Kan., and one of the greatest preachers in the country, announced the following series:

Breaking Home Ties.
Getting a Start in Life.
Is It Worth While to Win?

Wearing Your Own Clothes.
The Hard Pillow
Politics.
Dollars.
Is Success an Accident?
Fighting Windmills.
The Scaffolding of Manhood.
Knowing What You Can Do.
The City Beneath the Sea.

The Rev. Frank W. Luce, D.D., pastor of the First Methodist Church, Cleveland, O., went into the city's need as follows:

Cleveland's Charities and Philanthropies.
The Forest City's Homes and their Ally, the Public Schools.
Cleveland's Care for the Unfortunate.
Prevention and Cure of Disease and Accident.
Some Gold from Rich but Largely Unworked Mines.
Our City's Distinctly Religious Work.

The Rev. Robert Watson, D.D., pastor of the Presbyterian Church of the Covenant, Cincinnati, O., announced the following, under the general head of "The Compassion of Jesus":

Introductory Sermon - - - - Alone with Jesus.
Embarrassment - - - - - - The First Miracle.
Ignorance - - - - - - - - - The Woman of Samaria.
Helplessness - - - - - - - - The Impotent Man.
Death - - - - - - - - - - The Widow of Nain's Son.
Demon Possessed - - - - - - The Demoniac of Gadara.
Sorrow - - - - - - - - - - Jairus's Daughter.
Sickness - - - - - - - - - Woman with the Issue of Blood.
Hunger - - - - - - - - - - Feeding the Five Thousand.
Darkness - - - - - - - - - The Blind Man.
Sin - - - - - - - - - - - The Adulteress.
Uncleanness - - - - - - - - The Ten Lepers.
Selfishness - - - - - - - - The Rich Young Man.
Lawlessness - - - - - - - - The Two Thieves.
His Crucifiers - - - - - - - The Prayer on the Cross.

Dr. Stockdale, while pastor of Berkeley Temple, had the following suggestive subjects:

The Over-Anxious Man—
(Who borrows trouble)
The Irritable Man—
(Who flies to pieces)
The Extravagant Man—
(Who spends too much money)
The Triumphant Man—
(Who wins the race)

The Rev. J. William Lee, of Gloucester City, N. J., announced the following:

The World's Call for a Real Man.
A Strong Man, or the Gospel of Health.
A Wise Man, or the Gospel of Brains.
A Good Man, or the Gospel of Character.
A Useful Man, or the Gospel of Service.
A Far-Seeing Man, or the Gospel of Immortality.

The next set might be styled "Sermons of Social Service." The Rev. Charles L. Walworth, D.D., of Trinity Church, Poughkeepsie, N. Y., is a master hand at this task. Last year he visited New York at the time of the clothing-makers strike, and later went to the steel mills in Pennsylvania, to gather his material. He preached a long series, styled "The Home-Building Series." They are on such subjects as "Some Qualifications of a Good Wife," "The Man for a Husband," "The Cost of a Ton of Coal in Poughkeepsie." He sent out a very apt set of questions which are here reproduced:

MARRIAGE

What do you consider are the qualifications of a good husband?
What are the qualifications of a good wife?
What is the most desirable age for marriage? For the man? For woman?
Do you think a physician's certificate as to good health should be required of those about to marry?
On what income can a young man in Poughkeepsie afford to marry?
From your observation, do young people give enough thought to the obligations and responsibilities of marriage and family life before entering matrimony?
Should schools train girls specifically to be home-makers?

THE HOME

What do you think are the essentials of an ideal home?
From your observation, how does the participation of women in industrial life affect the home?
On what income can a man in Poughkeepsie support a family of wife and four children?
Does the wife or mother usually have proper control of or relation to family income?
Have we a tenement-house problem in Poughkeepsie?
Do you know of any houses in Poughkeepsie where the environment is unsanitary or tubercular?
Do families with children have difficulty in renting in Poughkeepsie?
What are the enemies of the home?
What are the causes of poverty?

DIVORCE

What are the causes of divorce?
Is a childless home a factor?
On what grounds is divorce morally permissible?
Has a woman a right to divorce from a drunkard, and vice versa?
What should be the position of the church on this question?

Children and Family Life

What is the ideal number of children in a family of moderate means?
Is parental authority lessening?
To what extent are children in Poughkeepsie working?
(*a*) Under 14 years of age. (*b*) Between 14 and 16.
What plans have you for (*a*) religious instruction of children? (*b*) Guiding the reading of children? (*c*) Supplying amusements for children? (*d*) Teaching them the vital facts of physical life?

The Home and the Community

Have we any unsightly streets, billboards, etc., in Poughkeepsie?
Is a man who maintains an unsightly or unsanitary property a good citizen?
Have you ever inspected our moving-picture shows?
How can the home build up a better, cleaner, safer community life?
Why should women be interested in civic, economic, and public questions?
Do women need the vote to back up their influence and the home influence on the community?
Should the public schools after school hours be made centers for spreading the gospel of better social and community life?
Have you known evil results from (*a*) street-roving at night? (*b*) Indecent postals or bill posters? (*c*) Moving pictures? (*d*) Suggestive pictures?
Have you any direct knowledge of the effect of any Children's Court with "Big Brothers" and "Big Sisters" to look after arrested boys and girls?

The Home and the Church

At what age should children (*a*) begin going to church? (*b*) Join the church?
Is there parental indifference or objection to church attendance?
How far is adult attendance affected by (*a*) legitimate home duties? (*b*) Long working hours during the week? (*c*) Sunday labor? (*d*) Sunday amusements, paper, automobile, etc.?
How can the church better work with the home in bringing children to church and the Christian life?
How can the church stimulate healthful, normal relationship and acquaintanceship between boys and girls?
What can the church do to promote healthful social and recreational conditions in the community?

The Rev. Charles Wentworth, of Santa Monica, Cal., also sent out a set of questions as follows:

1. Do you believe that there should be a more modest costume for bathers, and a stricter censorship for the conduct of the people on this beach?

2. What is your solution, in a few words, of the American saloon?

3. In your opinion, what are the three greatest temptations of the average man?

4. If you were going to hear a sermon, what would you expect—plain truth about the sins and sorrows of life, or purely literary or historical discussion and indirect address?

5. Is it true, in your opinion, that a man cannot be a good business man and be a Christian?
6. What is the most difficult problem for you, touching the gospel of Jesus Christ?
7. Why are not more men in Santa Monica in the churches?
8. Is doubt or unbelief common? If so, what form does it assume?
9. As a general fact, leaving out detail, do you believe the Bible?
10. As a plan to uplift men and redeem society from its vices and follies, would you give Christianity the first place in your judgment for that purpose? Why?

From this he preached a series of sermons on such subjects as "Who is the Devil?" "The Model Preacher," "Can a Man be a Good Business Man and be a Good Christian?" "Is the Message of Christ Adequate for all Men?" "What is the Reason for the Average Man's Indifference?" "The Bible on its Own Merits," "Sins of the Church," "Sins of the Onlooker."

The Rev. James L. Gardiner, at South Bend, Ind., also gathered material through a series of questions and preached four sermons as follows:

Jan. 5="Are Our Boys and Girls Safe?"

Sermon based on Suggestions of Twenty-five interested Fathers and Mothers.

Jan. 12="Are Our Homes Safe?"

Sermon based on Suggestions of Twenty-five Lovers of Our Homes.

Jan. 19="Is Our City Safe?"

Sermon based on Suggestions of Twenty-five of Our thoughtful Citizens.

Jan. 26="Is Our Country Safe?"

Sermon based on Suggestions of Twenty-five Lovers of Our Country.

The pastor has written one hundred letters to as many interested men and women asking them what they consider to be the principal Dangers which to-day threaten Our Boys and Girls, Our Homes, Our City, and Our Country. He has also requested his correspondents to suggest Remedies whereby these Dangers may be overcome. The above Four Evening Sermons will be based on the replies received.

Pastor John Currie kept blanks in the pews printed with

the request urging people to write any questions on them they wanted answered. That is a good plan. To urge folks to ask questions and furnish no cards near at hand makes it difficult for them to do so.

A number of other men make strong sermons around individuals. Dr. Frank W. Luce, of Cleveland, O., has peculiar strength in making it in the form of a lecture. Here is a recent series:

Some Links in the Chain of Providential History
Abraham Lincoln.
George Washington.
John Wesley.
Martin Luther.
Jerome Savonarola.

Modern Apostles

Dr. Philip L. Frick, of Buffalo, also planned out a very attractive series, taking up among them some men still living:

The Acts of Some Modern Apostles
Lord Shaftesbury, Christian Statesman.
General Booth, Christian Philanthropist.
Dr. Grenfell, Christian Physician.
Booker T. Washington, Christian Educator.
John S. Huyler, Christian Business Man.
David Livingstone, Christian Missionary.

Authors Characterized

The Rev. M. H. Lichliter, D.D., the pastor of Grace Methodist Episcopal Church, Baltimore, announced while in Saint Louis, the following series on individuals:

The Literature of Revolt
Henrik Ibsen.
Lyof Tolstoy.
Maurice Maeterlinck.
George Bernard Shaw.

The Christian Message in American Poetry
William Cullen Bryant.
Henry Wadsworth Longfellow.
Oliver Wendell Holmes.
John Greenleaf Whittier.
James Russell Lowell.
Walt Whitman.
Sidney Lanier.
A Group of Minor Poets.

A Man's View of Woman's World
Elizabeth Barrett Browning.
George Eliot.
Florence Nightingale.
Frances Willard.

A Tender Theme

Another class of sermons deals with tender subjects. Dr. Caswell prefaces his announcement of a Mothers' Service, with some quotations about mothers, as follows:

All that I am my mother made me.—*John Quincy Adams.*

All that I am, or hope to be, I owe to my angel mother.—*Lincoln.*

Let France have good mothers and she will have good sons.—*Napoleon.*

I would desire for a friend the son who never resisted the tears of his mother.—*Lacretelle.*

Unhappy the man for whom his own mother has not made all other mothers venerable.—*Richter.*

If you would reform the world from its errors and vices, begin by enlisting the mothers.—*Simmons.*

When I try to make myself an infidel I fancy I feel the hand of my mother on my head and her voice in my ear as she taught me to say, "Our Father, who art in heaven."—*John Randolph.*

The Rev. L. Frank Bausman, Harrisonville, N. J., announced a series as follows:

Summer Nights with Jesus

The Boy Jesus.	A Perfect Bride.
Jesus and Socialism.	A Perfect Bridegroom.

Dr. Durkee announced the sermon subject "After Marriage," and then he is quoted as saying, "I will speak out of my heart of hearts and out of the memory of hundreds of happy and sorrowful lives known to me in my ministry."

The Rev. J. L. Gardiner, while at Trenton, N. J., built many attractive series of sermons on certain books, as follows:

Ralph Connor's Stories That Preach

The Doctor, or the Life that Wins.

Black Rock, or the Rugged Manliness of True Religion.

The Sky Pilot, or the Heroic Brotherliness of Christianity.

The Man from Glengarry, or Five Essentials of the Christian Life.

The Prospector, or Love Never Faileth.

Another series he built around poems, as follows:

The Love that Never Faileth, as described in "Enoch Arden," by Afred Tennyson.

The Life Worth While, as set forth in "The Psalm of Life," by H. W. Longfellow.

The Pull of the Old Home, as presented in "The Cotter's Saturday Night," by Robert Burns.

A Soul's Quest for Religious Certainties, as illustrated in "In Memoriam," by Alfred Tennyson.

Humanity's Friend, as described in "The House by the Side of the Road," by Sam W. Foss.

The Inevitable Hour, as portrayed in "Elegy Written in a Country Churchyard," by Thomas Gray.

Dr. Luce also constructed an effective series from different authors as follows:

Gospel Truth in Literature

Natural Hindrances to Spiritual Greatness
Illustration—John Storm, The Christian (Hall Caine).
The Power and Peril of Sin
Illustration—Dr. Jekyll and Mr. Hyde (Robert Louis Stevenson).
The Power and Beauty of Self-Sacrifice
Illustration—The Sky Pilot (Ralph Connor).
Suffering for the Sins of Others
Illustration—The Man Who Laughs (Victor Hugo).
Fidelity to Duty Providetially Assigned
Illustration—A Doctor of the Old School (Ian Maclaren).
The Baseness of Ingratitude and the Pathos of Being Misunderstood
Illustration—Silas Marner (George Eliot).

When a popular magazine reproduced a long article which discussed whether men should go to church under the dress of a fiction story called "Should Smith go to Church?" the Rev. Harry H. Beattys, of Mount Vernon, N. Y., took it up and prepared a series of sermons as follows:

Who Is Smith?
Why Does Smith Not Go to Church?
Why Shouldn't Smith Play Golf instead of Going to Church?
Is Smith Wrong or the Church?
What Shall the Church Do about Smith?

Here is a series verging on doctrinal subjects that are taken up by the Rev. John E. Miles, at Waverly, N. Y. They have the power of human interest and are sure to draw. No wonder a prominent business man wrote him the request to repeat them:

Struggling Up from the Underworld

From "Prize Fighter" to Prince of Soul Winners
Study in "Wasted Energy."
From "Boy Criminal" to a Brave Character
Study in "Ignoble Ambition."
From "Old Born Drunk" to Old Brave Defender
Study in "Heredity."

Here are a cluster of sermon subjects aptly put by different experts which are given because they are unusually susceptible for use in advertising:

Rev. W. R. Ward:

The Enemies of Christ
Judas, the Betrayer.
Caiaphas, the Fatal Judge.
Pilate, the Coward.
Modern Enemies.

Rev. C. H. Woolston, D.D., East Baptist Church, Philadelphia, Pa.:

The Right Way Sermons

How to Take the First Step.
  Prelude: Should a Protestant Wear a Cross?
What Keeps You from Jesus?
  Prelude: Has a Christian a Playground?
Power to Save and Keep.
  Prelude: Will the Unbaptized Be Lost?
The Way that Leads to Heaven.
  Prelude: Is there Salvation Beyond the Grave?

The Rev. C. A. Barwise, First Baptist Church, Greenpoint, N. Y.:

Are You Puzzled Regarding Some Matters of Religion?

The Puzzle of Self.
The Puzzle of God.
The Puzzle of the Bible.
The Puzzle of Conversion.
The Puzzle of the Cross.
The Puzzle of the Resurrection.

The Rev. A. C. Archibald:

February Excursion: (*Four Sunday Nights*)

Have You Been to Nebo?
Have You Been to Jordan?
Have You Been to Cæsarea?
Have You been to Niagara?

The Rev. Robert J. MacAlpine, Boulevard Presbyterian Church, Cleveland, had the following series of sermons:

Practical Evening Sermon Series from Bible Characters

Timely Lessons from the Downfall of *Adam*.
Golden Rules from the Story of *Joseph*.
Vital Principles in the Greatness of *Moses*.
Modern Glimpses in the Beauty of *Ruth*.
Everyday Cures for the Trials of *Job*.
Practical Lessons from the life of *David*.
Daily Rules from the Wisdom of *Solomon*.
Modern Keys to the Character of *Daniel*.

The Rev. G. Mahlon Miller, First United Brethren Church:

The Ten Commandments

First Things First:
  "Thou shalt have no other gods before me."
Idolatry—Ancient vs. Modern:
  "Thou shalt not make unto thee any graven image."
Profanity—A Senseless Vice:
  "Thou shalt not take the name of the Lord thy God in vain."

Shall the Sabbath be Observed?
"Remember the Sabbath day, to keep it holy."
Children vs. Parents:
"Honor thy father and thy mother."
Three Prohibitions:
"Thou shalt not kill. Thou shalt not commit adultery. Thou shall not steal."
The Sacredness of Speech:
"Thou shalt not bear false witness against thy neighbor."
Contentment vs. Covetousness:
"Thou shalt not covet."
Christ's Summary:
"Thou shalt love thy God . . . and thy neighbor."

No Easy Way

We have gone through many words in the effort to picture how to make Sunday evening services attractive. They must be attractive if they lend themselves to effective and resultful publicity. It is not sufficient to merely arrange good programs, but they must be backed by wise advertising. No one is to exactly imitate another. He is to catch a vision of his own possibilities and determine to reach the highest possible place. Gipsy Smith, in telling the story of his life while lecturing, once said, "If I should be asked to stop that organ [pointing to the pipe organ back of him] and put my finger on the 'key' of success, I would put it on 'B' natural." We cannot work just like another, but we can do it. There is a way for every pastor in the country to win an audience. He may not find the way easy, nor find it easy to keep it up when started. Neither does the business man who keeps his business humming. People are hungry for the bread of life, but we must get them where they can see it spread out in an appetizing way and in forms that appeal to that particular class.

CHAPTER XV

Aiding Sunday Schools and Children by Advertising

Sixteen thousand boys and girls attended the motion-picture entertainments at Grace Church the first eight months of the trial, and the Sunday school attendance was increased thirty-three per cent. Those two facts seem to establish the right of the motion picture as a helper of the Sunday school. Everyone readily admits the value of the stereopticon as a teacher. Stoddard's Travelogues have now been succeeded by scores who command immense audiences and do untold good in reproducing the pictures of the lands of the world. Underwood & Underwood have been a blessing to the world through the medium of the stereoscope, with which hundreds of college boys have paid their way through school and thousands have had clear views of all lands. The Rev. Jesse L. Hurlbut, D.D., has been writing for numerous church papers a series of articles enabling one to profitably use the Bible pictures prepared by this firm. The wise teacher of children can make the scenes very real in this way. There was a time when the church had to make excuses for bringing in the stereopticon. A great foreign missionary bureau now provides slides, and is confident that vast interest has been created by the pictures. Why should not the same things in motion create a greater effect? Children do not enjoy things where life is absent. There must be movement if their attention is held. It is true that many motion-picture houses reproduce disgusting things and taint the mind of the young with criminal and low suggestions, but that is true of story books, and even of music. But we do not on that account reject the good.

Motion Pictures a Success

The General Film Company now has an educational department which furnishes films absolutely devoid of objectionable features and full of instruction for children. Anyone who would hear the six or eight hundred children at Grace Church shout with glee and applaud with wildest enthusiasm would immediately agree that good was done and that every

last one would go out on the street and to their homes to be good publicity agents for that church.

It is not difficult to convince one who desires to do good in the world that an investment in a motion-picture plant would accomplish that in a large way. Four hundred dollars will easily equip a church with a new machine, a fireproof booth, a good curtain, and everything that is necessary.

Cost of Picture Machine

At first, children were admitted to the moving-picture entertainments in Grace Church without any charge, but later the following plan was inaugurated and proved much more satisfactory. The children appreciated the pictures, the order was better, and those less likely to be helped were sifted out. The children of the Sunday school are issued a course ticket. This ticket admits them to every Saturday's entertainment. They are permitted to enter first and thus secure the best seats. Everyone else must present a ticket and one cent to be admitted. If they do not have that ticket then they must pay three cents to get in.

Before the children are dismissed a ticket is distributed which admits them the following Saturday when accompanied by one cent. This ticket advertises the Saturday night entertainment, gives the list of motion pictures for the following week and pushes forward the claims of the Sunday school and the church. The child must take that ticket home and keep it for one week. Naturally, he will prize it, the parent will look it over, and thus church advertising will be taken into the home and a value put upon it because it will be needed to admit the child the following Saturday, and is really worth two cents. Two thousand of these are issued. Those not given out on Saturday are distributed at the Sunday night service, so that the adults can give them to any children they desire. Sometimes they are taken out on the streets and given to children. This will bring them for the first time. Many children thus picked up have become enthusiastic workers and church loyalists.

New methods to make the cards more effective are constantly employed. One week a rooster was printed upon the cards and a reward of $2 was offered for the best reply as to why that picture was there. The reward was divided between a boy and a girl who gave the reasons as follows:

Rewards for Explanation

The boy:—To call us early to church Easter morning.

The girl:—My idea of the picture of the rooster on the cards means for people to arise early Easter Sunday morning and come to the seven o'clock service. It may also mean victory for the Church of the Lord. And another meaning might be that the services are worth crowing about.

WHY

is this picture printed?

$2 REWARD

to the boy or girl, who gives the best answer in 50 words.

THIS TICKET 2 WITH CENTS WILL ADMIT ANY BOY OR GIRL TO THE MOTION PICTURES

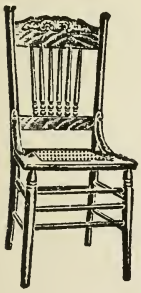
GRACE METHODIST EPISCOPAL CHURCH, West 104th, St. Bet. Amsterdam and Columbus

Saturday, March 22, 3 P.M. Films shown:- Inhabitants of the Sea. Frontier Hero and Riders of the Plains. Ito, the Beggar Boy. Industries of So. California. Ambitious Bootblack and the Messenger's Dog.

Evening Program For ADULTS SILVER OFFERING { Motion Pictures & Punch and Judy PROF. GAFFY, the man who, made all New Jersey laugh

P. S. TWO CENTS IS CHARGED IN THE AFTERNOON TO PAY FOR PUNCH AND JUDY

At another time a picture of a chair was put on simply to attract attention!



DON'T STAND ROUND
Improve Your Time
FIND A SEAT
In Our Sunday School
REGULARLY
2:45 P. M.

HEAR The Lenox Philharmonic Orchestra 20 PIECES

SEE Motion Pictures 5 REELS

Silver Offering { Alice's Adventures in Wonderland. Van Bidder's Experiment. Foxy Farmer, Show Your License. Across Russian Poland, Riding Feats by Cossacks. Building Barrels, Vintage of Languedoc.

GRACE METHODIST CHURCH
W. 104, BET. AMSTERDAM AND COLUMBUS

Cantata - THE LORD REIGNETH - Schnecker

GIVEN BY CHOIR WITH BASS SOLOIST

at HAPPY SUNDAY EVENING Service

May 4th, at 7:45, JOYOUS PROGRAM

Christian F. Peiser

THIS TICKET with ONE CENT will ADMIT ANY BOY OR GIRL TO MOTION PICTURES, SATURDAY, MAY 3rd, at 3 P. M.

(OVER)

Films and Religious Education

The assistant in charge, who was also a student under Dr. G. A. Coe, prepared a list of questions and employed the replies in preparing his thesis on "Religious Education." A remarkably enlightening lot of replies were received. Here are some of the questions asked:

What lesson did the reel "Bell of Justice" teach?
Why was "Joseph Sold to His Brethren" shown?
The reel "Bell of Justice" aimed to teach kindness to animals. Were you led by it to treat any animals more kindly?
How have our motion pictures helped you?
What one moving picture on to-day's program did you like best?
Do you go anywhere to Sunday school?
Prize for Girls—to one giving the best description of reel "Doll Making" in not over 100 words.
Prize for Boys—for best sketch of life of "Daniel Boone" in 100 words. This must be based solely upon the reel shown.

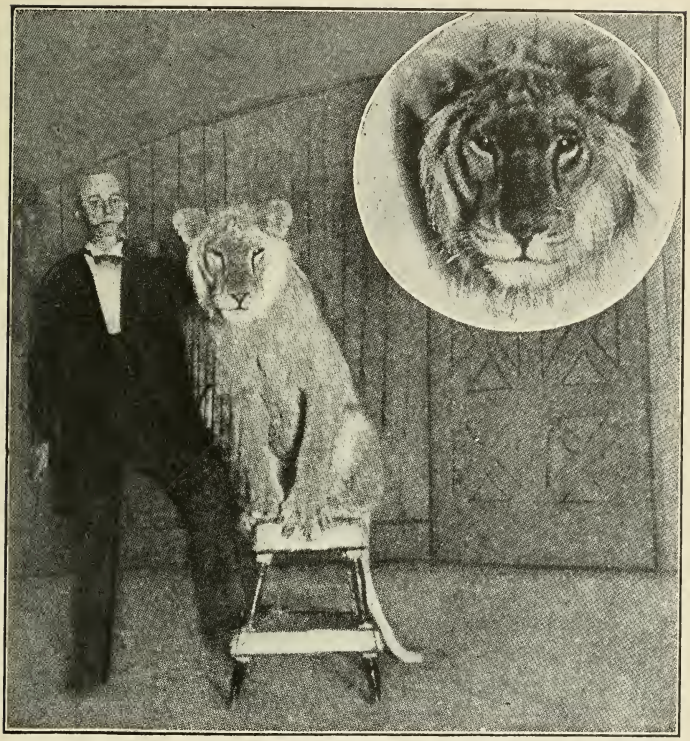
A Minister Magician

The Rev. C. H. Woolston, D.D., of the East Baptist Church, Philadelphia, is the father of the children's entertainment movement. He has gathered hundreds and thousands of children together through the years. He has trained himself to be an expert magician and employs his skill to enforce biblical lessons. In this way he has received scores of children, from all nationalities, into his church. As soon as motion pictures came into common use he began to employ them.

Grace Church holds its entertainments at three o'clock in the afternoon, but Dr. Woolston has his young people gather at seven in the evening and dismisses them at eight. His general title is "Penny Concert," since he charges everyone a penny to get in. He usually distributes a souvenir post card or some other little gift that will help the boys and girls to remember the occasion. He has thrilled them once or twice by taking a baby bear on the platform and putting it through a few tricks. Here is a post card showing him with a huge lion, also one showing him with a baby bear (pages 301 and 302). Every child will keep that sort of a post card, and hence it makes splendid publicity.

Here is a list of things Dr. Woolston advertises:

New Lantern Pictures.
New Shadowgraphs.
New Swiss Hand Bells.
New Wonder Box.
Illustrated Songs.
Silver Chimes.
Girl Aids.
Boy Ushers.



Penny Concert Post Card No. 4

THIS is a picture of my big lion friend Atlas at home in his great cage. I spent many hours in this cage with him and by kind words always had him under my control. I have made wild animals a side study and this big lion was my best animal friend. This picture is presented to the children of the Penny Concert to show what kindness will do.

C. H. Woolston

Philadelphia, May 12, 1908 3d Thousand

REV. C. H. WOOLSTON, D. D., AND THE BABY BEAR

Exhibited to the Children, July 7, 1908 at the Tenth Anniversary of the Penny Concert at the East Baptist Church, Girard and E. Columbia Avenues, Philadelphia. Teddy Was 6 Months Old and Was Captured in the Woods in Maine.

The Rev. Frank B. Lane has also inaugurated a similar plan. He announces bright music, object lessons, magic and mystery, Bible truths, motion pictures, and adds that those who do not have a card will be expected to contribute at least five cents toward defraying expenses.

Very few pastors have systematically taken up this plan. There are tremendous possibilities in it. No better talking agents can be secured than children. They talk at home, and will not be shut off when they are enthusiastic about a thing. A gentleman of fine parts was compelled to attend the baseball service at Grace Church about a year ago because his boy would give him no peace until he promised to come, since the lad hoped to catch a sight of one of the "Giants" who had promised to be present. That man has not missed a Sunday night service since.

Talking Agents

Outside the good that can be done the children, who by the thousands roam the streets or shoot craps in the alleys or slide into slimy motion-picture places or gather in cellar gangs, the eternal gratitude of the parents and all lovers of children will be gained for the church.

The idea was forced home by an experiment with an Australian Boys' Band, traveling through the United States, which after a parade on the streets drew in about eight hundred children. This band returned home and told the story of Grace Church to newspapers in their country who wrote large and grateful accounts of the church.

In every community it is easy to make a trial of this form of publicity, since it is now easy to hire a motion-picture machine and operator together with a few films at a very small expense. Some years ago Mr. W. D. Downs of the Gano-Downs Company, Denver, went to Europe on a business trip. He carried with him the name and address of every boy who had ever patronized the firm. From different points in Europe, he mailed back a souvenir post card to those boys that had a personal tone of greeting in it. Whenever those boys wanted clothing they would be sure to go to Mr. Downs' store.

No pastor can afford to ignore the boys and girls in his church and membership. The writer took with him on a far northwestern trip the name of every Sunday school scholar and sent them a special souvenir post card.

We can all remember one of the first cards or letters that came through the post office service addressed personally to us.

An appeal to the affections does the most good. We are grateful and heart-knit to those who remember us. Here is a fine chance. It would be easy to design a souvenir post card for the boys and girls of the Sunday school for them to use in writing their friends. Many of them would be distributed to friends near at hand who might be secured as "customers." Everyone would retain a sample.

Dr. Jenkins furnished all the public school children a tasty blotter. His Sunday school issued handsome lead pencils bearing the name of the church as monthly rewards for regular attendance. That is an inexpensive custom. The children would be delighted if a pencil also had their own name printed on it. One dozen might be presented for faithfulness during the quarter. This would serve a double purpose, since at the same time it has the name of the church, and the child showing it would tell where the pencil was secured.

Church Buttons

The craze for buttons has not gone out of style. On Rally Sunday present everyone who attends a button with a picture of the church on it and some appropriate wording. The writer has always been able to persuade a nearby firm to furnish these buttons when the firm was allowed to paste in the back a piece of paper announcing its line of business and location.

Suggestions from Scott

Mr. Scott in The Psychology of Advertising makes some wise suggestions that should be applied to publicity forms here. The acquisitive sense causes adults to patronize get-rich-quick schemes, says Mr. Scott. It is also present with children. They may be encouraged to lay aside money in mite boxes. Particularly would this be effective if a reward were given for the person who brought in $2, or an unlimited amount that was gathered from most people or was earned by the largest variety of activity. The instinct of saving is strong in children if appealed to rightly. If the church can cultivate it, it will do a double service. Hence the penny savings bank plan writes the name of the church clearly in the child's memory.

"The instinct of power," stressed by Mr. Scott, is also strong upon them. The figure of a marching soldier catches the eye of a boy. Every girl aspires to be a teacher who can order pupils to do this or that. That is why the Junior Republic has been such a success. It explains the efficiency of the organized Sunday school class. It gives a clue to the popu-

larity of the Scout movement and Camp Fire Girls. Pictures from such occasions will be certain to attract attention and create a living interest. They ought to be published in window displays and with stereopticon and by cuts to draw other children into the organization.

Next, the instinct, to quote Mr. Scott, "to do something" is strong in the child as well as in the adult. A tool chest will catch any boy's attention. Many of them construct wireless telegraphy apparatus. They can draw maps or make clay models of water pots and other vessels used in biblical days. Prizes may be awarded for best work along these lines. Girls can dress dolls to be sold for the benefit of missions. They can make scrapbooks for orphan asylums. They can manufacture aprons or little dresses or similar things. The very doing will get them interested in the church for which they are working. Pictures of children working at these things, or "cuts" that suggest some line of activity, will catch the eye of the child and be remembered.

The "parental instinct" is strong and hence useful in advertising. The little girl has her doll buggy, and with great dignity when only five years old puts the little one to sleep. The boy would not deign to do that sort of thing, but he also has his pets. Pity the boy that does not have the privilege of owning a dog, a pony or something like that. He will coddle his dog or his pony in as fatherly a way as an adult will his son. Even babies' pictures attract children. Recently the writer borrowed one of the "Eskay Food" cuts of a hundred baby heads and used it on printing in connection with Children's Day. It made an immediate and notable impression. Only the inhuman monster will be unmoved by a child's prattle and a baby's hand. Hence the picture of the Sunday school itself is effective.

In Denver a cut was made of two beautiful girls—twins—and this was used on all Sunday school printing.

Anything "suggesting life" is valuable. Here is a crude cut which appeared on the outside of a program compelling investigation on the inside to see what it stood for (page 305).

Scripture Cards with Pictures

The writer has been in the habit of purchasing a quantity of Scripture Sunday school cards, illustrated. Most little children like to receive picture cards. On the back of these are printed a picture of the church, the pastor's name, and some description of the services. These are carried in the pocket and handed to children on the street, even though they are walking with their parents. The parents are pleased at the attention, notice the card, and are more than likely not only to bring the children to that Sunday school but also to attend the church.

A Western Sunday school prepared a "Bible Call" and distributed it to the scholars.

A Bible Call

Say, my chum, have you seen II Timothy 2:15?

I Thessalonians 5:22 will tell you exactly what to do.

This helps create a Sunday school spirit. One of the most "drawing" features of many schools is the college spirit created by glee clubs, baseball or football contests, and oratorical and debate exhibitions. Nothing creates an *esprit de corps* so certainly. When a young man or young woman gets into such an atmosphere he or she will be certain to stay until the course is completed and will go out every year to get new scholars. The same spirit may be created in a young people's organization or in the Sunday school. The writer always

encourages and helps shape up a Sunday school "yell" and an Epworth League "yell." These are given vigorously on all sorts of occasions—on picnics, excursions, at baseball games, during socials, and in various other places. The noise attracts attention, the young people thus quickly announce their church, and everybody smiles with memories of the past when they too as young people were thus jubilant.

The First Baptist Church at Hartford prepared a beautiful ribbon bookmark advertising the Rally Day and Home-Coming service. The motto printed on it was 2 Tim. 2. 15: "Give diligence to present thyself approved unto God, . . . handling aright the word of truth." Girls would be more likely to keep the bookmark than the boys and would not give it up for many years but would treasure it with a halo of sentiment about it.

RALLY DAY and HOME COMING

FIRST BAPTIST CHURCH SCHOOL
Hartford, Connecticut

Sunday, September 29, 1912

OUR MOTTO—Give diligence to present thyself approved unto God, * * * handling aright the word of truth.
—II Tim. 2:15.

Every church and Sunday school should make the largest possible use of Rally Day. It is an opportunity far too valuable to be missed or to be passed lightly by. All possible publicity should be given to the projected plans and distribution made with the utmost diligence and wisdom.

Plans and Programs

The Rev. W. H. Christ prepared a unique time-table to advertise his Sunday school. It is a bit involved for younger children, but would probably attract the young people because it is original and full of life. Some such invitation and announcement can readily be devised by any wide-awake Sunday school superintendent.

Rally Day Excursion

VIA THE ONLY SUNDAY SCHOOL ON WEST BROAD STREET

Olivet United Evangelical Sunday School, between 6th and 7th Avenues, West Bethlehem, Pa.

REV. W. H. CHRIST,
Gen'l Supt.

SUNDAY, DECEMBER 1, 1912

GOOD FOR ONE FIRST-CLASS PASSAGE--No. 200

subject to the following: The holder of this ticket is expected to be at the headquarters station, West Broad St. (Olivet church building), by 2 P. M.

TIME TABLE

2:00 All on board.
2:01 Singing by the passengers—No. 39.
2:05 Prayer by one of the trainmen.
2:08 Solo—The Gospel Train—by the brakeman.
2:13 Train rules read by half-fare passengers.
2:20 Collecting fares and counting tickets.
2:25 Primary Station. No. 146.
2:30 Recitation by Bell Boy.
2:35 Intermediate Junction. Lights on for Cradle Roll Switch.
2:40 Talk by Conductor. Illustrated by actual railway train in motion.
2:50 Brakemen's Quartette—Life's Railway.
2:55 Recitation by Railroad Messenger Boy.
3:00 Singing by passengers—No. 69.
3:02 Report of General Passenger Agent.
3:05 Terminal Song. No. 64.

6.30

K. L. C. E. RALLY

1. Reading, Christian Endeavor Chapter, I Cor. 13. By the League.
2. Singing, the League Song.
3. Prayer.
4. Singing.
5. Reading Topic, Missionary Achievements and What I may Do. Phil. 2: 1-16. Led by pastor, Rev. W. H. Christ.
6. Music (Special).
7. Discussion Topic.
8. Singing.
9. Recitation.
10. Singing.
11. Mizpah Benediction.

7:30 P. M.

1. Anthem by Choir—Praise Ye the Lord.
2. Prayer.
3. Solo by Mr. Wm. English.
4. Offertory.
5. Announcements.
6. Sermon by REV. W. N. SCHWARZE, B. D., M. A.
7. Prayer by pastor, Rev. W. H. Christ.
8. Hymn.
9. Benediction.

GENERAL INSTRUCTIONS

1. Parents are invited to come with their children to insure a safe journey through life.
2. Do not stand on the platform or attempt to leave the train while it is in motion.
3. We have careful and courteous trainmen. They are at your service.
4. Passengers may retain their tickets after allowing the conductor to detach coupon as a reminder that this train makes the same run every Sunday at 2 P. M.
5. Music furnished free en route
6. The principal object of this transportation company is to teach the Christian religion and to bring the pupils into the Christian life

Our aim this year is to have an average attendance of 150 each trip.

7. No sleeping cars on this train except for Cradle Roll passengers.
8. Solid vestibule train—nine coaches—observation cars for visitors.

NOTE.—If you don't take this trip regularly, you are missing some of the finest scenes and best thoughts in the religious life.

OLIVET UNITED EVANGELICAL RAILWAY CO.

HOME SWEET HOME

to

OLIVET SUNDAY SCHOOL

Good for passage on this line for 52 Sundays.
No Stop Overs. Transferable.

OLIVET UNITED EVANGELICAL RAILWAY CO.
Good for passage for the whole family on
RALLY DAY SPECIAL
SUNDAY, DECEMBER 1, at 2 P. M.

The above is a complimentary ticket issued by the company, who ask you to accept it and use it, and you will be promised an enjoyable trip.

Jan. 1, 1913, SPECIAL EVANGELISTIC MEETINGS will be begun in Olivet and continue every night for two weeks. Come, hear MISS RUTH WOLF, THE RENOWNED TRUMPETER, who has played the trumpet several seasons at the great Ocean Grove Camp Meeting.

NAME OF PASSENGER

NAME .....

STREET AND NO. HOUSE .....

It is a good thing to in some way or other secure the enthusiastic coöperation of young people in building up an attendance. Contests here are peculiarly valuable. Many publishing houses have prepared sets of cards with coupons attached making it possible to hold a red and blue contest. The coupon reads, "New Scholars Contest. The new scholar presenting this coupon at Sunday school is to be credited the holder of Coupon Ticket No....." The number is to be filled in according as the ticket is given out. When a new scholar attends he presents this coupon and it is credited to the red side or to the blue side.

The same plan works excellently with young people's societies, making several things count. For example, new members, attendance at the devotional meetings, taking part in that service, the largest attended social, and the collecting of dues from every member in the group.

Nothing is more effective than a well-given and widely announced entertainment by the members of the Sunday school. An orchestra is a great attraction. The North Avenue Sunday School, in Pittsburgh, advertises "largest Sunday school orchestra in the United States," and then reproduces a picture of it. Most Sunday schools now find it very advantageous to secure such an organization. It is most valuable where the members are recruited from the school itself. This helps to unify the various departments of the school and attracts the attention of the parents both to the church and to the school.

While in Denver, Professor George J. Heckman organized such an orchestra and trained it to the highest musical skill. He secured some outside help and gave a concert on Easter Sunday afternoon which drew in a great many extra people. That is the purpose of all the church organizations. A good Sunday school orchestra can frequently give concerts. It puts responsibility on the organization and gives it a reason for existing. At the same time it enables them to aid in bringing new people within the range of influence. It offers an attractive special thing to advertise.

Rally Sunday must increasingly be made a great time. Children are attracted in large numbers on the first Sunday, and if some sort of a stimulus is given them not to miss until the school slacks down for the summer, they will likely be held. It will pay to give much thought and large planning to make

this opening occasion tremendous. Put out pertinent and compelling advertisements in varied forms and widely. The writer encourages a brief program in the afternoon, while the largest emphasis is placed on the evening service, so that the parents are drawn in and are interested to help make the school a success. The afternoon effort ought to be aimed at getting every last possible scholar present.

The church is always crowded, and hence a ticket sent to the parents of the children admitting them to a reserved section makes them eager to come. Most of us will go to an affair if we have a special ticket of admission, even when we would not attend it otherwise. Here is a ticket thus used:

Grace Methodist Episcopal Church

W. 104, Bet. Amsterdam and Columbus

An attractive School every Sunday at 2:45 P. M.

Please reserve a place for { M.....
Address .....

in the section reserved for parents and friends of the members of the Sunday School, at the Rally Sunday Service, 7:45 P. M., Oct. 8th.

PROGRAM BY THE CHILDREN

.....*Teacher*

"A Homelike Church"

Chas. F. Merritt, Supt.
Christian F. Reisner, Pastor.

When the Sunday school entertainments are given on Sunday night it is a little bit harder for the teacher, and some parents object, but the total good done far outbalances the objections. Many parents who do not get around early enough in the morning, because of the habit, will not come in the morning. Neither would they come under other circumstances, because they might expose themselves to ridicule for going to church, but at night they are tired of the house and can be covered by the darkness as they go, and they will be glad to attend to hear their children take part. They will also gather in the kinsfolks for miles.

One service a year can be held in the morning for those who could not possibly attend in the evening hours. But the

Easter program and the Rally Day program when presented at a Sunday night service gives splendid publicity to the Sunday school. Everybody enjoys an entertainment given by children.

Tom Thumb

The little tots of the primary department issued the following on a regular invitation "form" 3x4 inches in size, while the envelope was 2x3½ inches, with the wording as follows:

THE PRIMARY & JUNIOR DEPARTMENTS

REQUEST THE HONOR OF YOUR PRESENCE

AT THE WEDDING OF

MISS JENNIE JUNE

TO

MR. TOM THUMB

ON FRIDAY EVENING MARCH THE TENTH

NINETEEN HUNDRED AND ELEVEN

AT EIGHT O'CLOCK

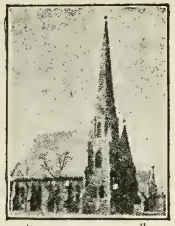
AT GRACE METHODIST EPISCOPAL CHURCH

ONE HUNDRED AND FOURTH STREET WEST

NEW YORK CITY

A little fellow five years old acted as Tom Thumb with a little mate about the same age. All the company of guests were dressed like adults. The audience room was packed and a repeat engagement was announced to take place three or four days afterward. The second time the room was packed, and everybody went away with a good, sweet feeling in their hearts, and they remembered where they got that feeling, which was at the church entertainment. They came again.

The reward given for faithfulness may serve as good advertisement. The time of enrollment can be made impressive. Here is a certificate given in Denver which many framed. It constantly called up the fact that they had made promises to be faithful in attendance and had set before themselves a certain set of resolutions. On the certificate appeared a cut of the church and the two children, whose faces were always used as trademarks (page 313).



"A HOME-LIKE CHURCH"

"I was glad when they said unto me let us go into the house of the Lord"

"OF SUCH"

"From a child thou hast known the Holy scriptures"

"BE STRONG AND OF A GOOD COURAGE"

Membership Certificate

This is to Certify

That_____

HAS THIS DAY BEEN ENROLLED A MEMBER OF

Grace Methodist Episcopal Sunday School

Denver, Colorado _____

Pastor

_____ 19 _____

Superintendent

"STUDY TO SHOW THYSELF APPROVED UNTO GOD"

I accept the following as my purpose for the year

I will do all I can to advance the interests of our Sunday School.

If possible I will be in my seat every Sunday before the opening of the School.

I will study my lesson before coming.

I will join heartily in the service of prayer and song.

I will show reverence for the house of God.

I will pray for the welfare of the School.

I will invite others to come.

I will speak kindly of its officers and teachers.

I will do all this because it is right.

_____

The writer makes it his rule to arrange for a large Sunday school week-day entertainment of some sort in the spring of the year. The children are eager to take part. The parents are delighted because they are selected and follow the rehearsals with great interest. A number of people enjoy helping drill and decorate for such an occasion. When the exhibition actually occurs nearly all come out of interest in the exhibit itself, while all the relatives and friends of the children will be certain to come to see how they do it. The talking about the Sunday school during the time of drill will do more telling publicity than any published matter that could be put out.

One year "A Midsummer Night's Dream" was reproduced by seventy-five boys and girls under the direction of Miss Cora Scott, a specialist who was hired to coöperate with the regular workers of the church. The second year eighty boys and girls were drilled to reproduce Grimm's fairy tale, "Hansel and Gretel." This was under the direction of Miss Helen Guest, another skilled expert. In addition to the interest created, a large amount of money is always cleared for the church.

Grattan E. Hancock, while superintendent of Grace Sunday School in Denver, worked out a plan to keep the scholars of the Sunday school faithful in their attendance during August and September. A catchily worded card was issued to every scholar on the last Sunday in July:

Aug. 2 O | Aug. 9 O | Aug. 16 O | Aug. 23 O | Aug. 30 O

Grace M. E. Sunday School

Denver, Colorado

Satisfactory Sabbath School SUMMER SERVICE secures a scenic September sylvan session soon. Situate some shady spot and sing sweet songs. Shout snrill soprano sounds. Select several sensible Sunday School scholars and so spend session.

(Signed) Superintendent.

Superintendent will punch one each Sunday when present. To those who are present at least eight Sundays of the nine, bring their card and have it punched a suburban trolley ride will be given free. Date and place will be announced later. Officers and teachers are included. We want AT LEAST 300 to go.

O Sept. 6 | O Sept. 13 | O Sept. 20 | O Sept. 27

Most picnics are held in the middle of the summer. Few city children see the beauties of the country in the fall. There is no more delightful time than when the leaves begin to turn and bed the ground. Children who have not been able to get away from town in the summer are also thus rewarded. Mr. H. E. Barnes, the present superintendent of the same school, has put out a plan for the one picnic given by the Sunday school. It was announced for the first week in August, and a free railroad ticket was to be given to every pupil who attended twelve of the thirteen Sundays in May, June, and July. Ten cents was charged for every Sunday missed. No excuses were accepted. The school was thus protected from the expense of any who were not regular in attendance. Such rewards appealed to the anticipation of the child, and they not only spur themselves up by it, but constantly talk about the coming occasion with great delight.

Various rewards are offered for raising money for attendance or different things in the Sunday school. Promise that the winning group shall have a photograph taken of the whole company, and that each one will be given a picture of his group. That is attractive and will serve as a permanent souvenir of the church and of the little company who worked happily together in some particular contest.

Charles F. Merritt, the superintendent of the Junior Department of Grace Methodist Sunday School, has evolved a very effective method of grades, with an attractive goal, that keeps the scholars spurred up. He grades them on attendance, promptness, lesson preparation, attendance at one of the two church services on the previous Sundays, and the bringing of an offering. Each one of these counts one, and the total makes a grade of one hundred. Girls who make an average of ninety for each month for which the record is kept, are given a three-hour automobile ride around the city. Boys who make that grade are taken in a body to see the "Giants" play baseball.

Building into the Church

It is not sufficient to attract the boys and girls to the church. They must be built into its body in a vital way. Ninety per cent of the churches, ninety-five per cent of the ministers and eighty-five per cent of the members of the church come from the Sunday school.

The South Congregational Church, Brockton, Mass., issued a beautiful announcement concerning young people's work, containing the picture of the pastor, the Rev. J. Stanley Durkee,

Certificate of Infant Dedication

This is to Certify

That.....

.....*of age was publicly dedicated to God in the First Baptist Church, Vineland, N. J., by Rev. Frank B. Lane, on*.....

The Following Was the Prayer of Dedication:

Unto God the Father, God the Son and God the Holy Spirit we do now solemnly and humbly dedicate thee; praying that in spirit, soul and body thou mayest become wholly the Lord's and ever more live unto Him and serve Him. We also pray that a long and useful life may be granted and that.....may grow up into the Lord Jesus in all things. We pray that the parents may have upon them heavenly grace and benediction, that through Thy help they may be enabled to maintain a consistent and Godly life and thus by example lead their child to a full and saving knowledge of Jesus Christ, to whom the Father and the Holy Spirit be all honor and glory, world without end.--Amen.

This Was the Exhortation to Parents:

Ye are to take care that this child be brought up in the nurture and admonition of the Lord and that as soon as.....shall give evidence of.....personal faith in Jesus Christ..... shall be instructed that it is.....duty to publicly confess Him as.....Saviour and the Lord in the ordinance of the Burial Baptism, which is in accordance with the teachings of the New Testament, and may God give you heavenly grace so to do and so bring you and your little ones into the Glory.

.....*Pastor*

FIRST BAPTIST CHURCH
VINELAND, N. J.

and the director of religious education, Dr. Loyal L. Wirt. On the inside, however, was this remarkable statement:

> The six deacons of this church are C. E. graduates.
> Five of them are ex-Presidents.
> The President of Intermediate Endeavor is a Junior graduate.
> The President of Senior is a Junior graduate.

That compels the local church to note the importance of the work, and makes it appear worthful to the ambitious youth. Every christened infant in the Methodist church is now recorded as a prospective member. They do not need to enter into a probationary state, but whenever the pastor receives them into his training class they may be prepared for full membership.

The Baptist Church does not, as is well known, administer infant baptism. The Rev. Frank B. Lane, at Vineland, has, however, prepared a service of dedication which he follows every year on the Sunday which he calls "Babies' Day." At such times he sends letters to every parent in the church urging them to present their children for this dedicatory service. It is issued in the form of a neat card and is presented to the parent much as is the certificate of baptism in churches where a baby is christened. The form he uses is shown on the preceding page.

The Rev. George A. Duvall publishes a neat "Junior Commencement" program in which the boys and girls who are graduating from the training class follow every form as though they were completing a high school course. Their class motto is "Beginning, Not Ending." The class colors are white and gold. Then follows the class roll consisting of eleven young people. The following program was rendered, each part being taken by some member of the class who repeated it from memory, thus demonstrating ability:

Instruction and Training

Opening Response—"Praise the Lord."
Song—"Tell Me Again of Jesus."
Apostles' Creed.
Prayer.
Old Testament Lessons:
  Psalm 1.
  Psalm 23.
  Psalm 100.
New Testament Lessons:
  Matthew 10. 13-16.
  Matthew 5. 3-12.

Anthem.
The Ten Commandments.
Books of the Bible.
Early History of Methodism.
Church Polity.
Catechism, questions 51-70.
Fable with morals.
Romans 12.
1 Corinthians 13.
Presentation of Diplomas and Pins.
Offering and Announcements.
Song, "Where the Shepherd Leads I'll Go."
Doxology and Benediction.

Such well-trained young people are bound to be vital members of the church who will realize its importance and help to push its interest everywhere. The writer conducts his own training class for young probationers. During the annual revival meeting Decision Day is observed in the Sunday school. All the boys in the Junior and Senior Department are taken to one room, while the girls are taken to another. An introductory service is held in one room, while the pastor is conducting the service in the other. He then goes to the second room for a similar service. The invitation is pushed closely and as many boys and girls as want to make definite decision of open discipleship are invited to come to the front. After this service all the names are taken of those who are not members of the church. They are asked if they desire to join. Those who express such a purpose are then separated and assigned to trusted workers, who call on their parents. If consent is given, their names are recorded as probationers. Many times the parents are thus interested, drawn into attendance, and ultimately join.

The pastor then plans to spend seven or eight weeks in giving this class of boys and girls careful explanation concerning the vital belief of the church as a whole and of the Methodist Church in particular. The class meets on Tuesday afternoon at the close of school and remains in session one hour. The following subjects are discussed:

The Bible—Why is it different from other books and why do I read it?
Who is a Christian? How can I be a Christian?
Why should I join the Church?
What does the Church stand for?
Why was it organized?
What do baptism and the communion stand for?
What is the history of the Methodist Church?

What are its peculiar doctrines?
How was it organized?
Why should I give money to the church?
Why should I pray?

These and related subjects are dealt with clearly and under as simple an outline and with as many illustrations as possible. At the same time the class members are given a little book which presents in simple language the belief of the church. They are also expected to read carefully and to pass a written examination on the Catechism. This fits them to be intelligent advocates of the church. When the class is over they are given fourteen questions to answer and must answer nine of them to pass. If they fail to answer nine of them correctly, they must wait another year and join with the next class. Those who pass are received into the church and are presented with a beautiful little Testament appropriately inscribed, designating the occasion, as well as a tasty and noteworthy certificate, 15x17 inches, filled out artistically like a school diploma and signed by the pastor.

On the morning they are received, they dress in white, meet together, and march two by two into the church. The pastor leads the way, and they are seated on the front seat. The official board is invited inside the altar railing, while the parents of the children are invited to stand back of their own child.

The writer prepared a simple list of questions to ask them:

Why Do You Believe in the Bible?
Because it has helped folks through the past years, and still describes and fits my needs.
Why Do You Read the Bible?
Because it teaches me what to do and what to avoid.
Why Should I Obey the Directions of the Bible?
Because it pictures the way to grow big and useful.
Whose Pictures Do I See in the Bible?
Jesus, the Son of man and the Son of God.
What is a Christian?
One who serves people and trusts the Father as Jesus did.
How Can I Be a Christian?
By hearing about Jesus until my love spurs me to be like him.
How Can I Know what to Do?
Jesus left his Spirit to guide me.
Why Do You Join the Church?
To show that I am proud to be counted Christ's disciple, and to make my life count the most.
Will You be True to the Name "Christian" at Work and Play?
I will, as Jesus shall show me the way and help me.

Will You Attend Church Regularly and with Your Whole Heart?
I will plan to do so.
Will You Pray and Read the Bible Sufficiently often to Feed a Healthy Christian Life?
I will try to thoughtfully do so.
Why are Christians Baptized?
To pledge discipleship and claim the inflow of the divine life at an exact time.
Will You Expect this Life to Strengthen You when Weak?
Yes, and I will always keep fresh God's promises of help.
Do You Believe that the Teachings and Practices of the Methodist Church are Backed up in the Bible?
I do as far as I now understand it.
Will You be Loyal to the Services and the Appointed Pastor of Grace Church?
I will talk and act loyally.
Will You Think Carefully about Giving to the Church and the Poor One Tenth of the Money you Receive?
I will prayerfully study the matter.
Will You Endeavor Now to Arrange to have some Money to Give the Church and Increase the Amount as Fast as You Can?
I will make that my habit.
Will You Love Christ and his Church and Always Try to act Accordingly?
By God's help I will.

At the close he extends to each one the right hand of fellowship, calling him or her by name while every member of the official board follows him and does the same, the audience standing meanwhile. It makes a very impressive scene that enforces the responsibility on the parent and helps the boys and girls never to forget it. Of course the printed matter given them is taken out and serves as a constant reminder both to them and their friends of the church to which they belong. Hung in a frame in the home the diploma spurs to high living and inaugurates church conversation.

Training Workers

Nothing will so keep alive the interest of the boys and girls or make them so enthusiastic in their advocacy of their church as to give them something to do. The Y. M. C. A. in Kansas City, Mo., last fall planned to carry a piece of advertising into every house in the city. It consisted of two folders, one a general folder, made up mostly of pictures in regard to the work of the Association, while the other dealt particularly with the night school work. The city was divided into fifteen districts. Each district was assigned to a competent man who acted as captain. These captains found out just how many houses there were in the district, and the number of persons that it would take to call on every one of them inside of an hour and half. It took three

hundred workers. They gathered on a particular evening and were assigned to their streets, and went out to accomplish the circularization of the whole city in one evening. Why could not a similar plan be carried out by the Sunday school? Older people could be made captains. Younger people would accept positions as assistants. On a given evening a piece of printed matter could be put into every house in the town by a personal caller, who, because of his gentility and by a previous bit of training, would give no offense, but would, rather, leave a good impression.

A Denver Sunday school coöperated with the Epworth League and kept open house in the church parlors during the afternoon and evening of New Year's Day. They were very proud of the privilege. Many came to see how the young folk would do, and thus were attracted to the church, and, of course, received a hearty and cheering reception, because the young people could give no other kind, as they had their hearts in the matter. A neat little card bearing a picture of the church in pale red ink was sent out to the whole membership, as well as to a large mailing list, with the following words on it, printed in black:

You are invited to the

Open House

of the

Grace Methodist Episcopal Sunday School

and Epworth League

New Year's Day, nineteen hundred seven

From two to ten p. m.

in Evans Chapel, next to Church

In some cities it is permitted to paint signs on the sidewalks,

or at least to chalk them. Boys who are peculiarly artistic could be sent out into different sections of the city to thus mark the sidewalk. To avoid giving offense the work could be done in the front of houses belonging to members or where the owner gave consent.

A Missouri Sunday school takes its periodical literature that is returned after being used, stamps the name of the school on the papers and puts them in the depot in a box marked, "Take one and welcome." People who are held up for an hour or two thus have something to read, and naturally are grateful, and hence note the thoughtfulness of the institution which provided for their need.

The teacher of Pierce Bible Class, at Rock Rapids, Ia., plans to have his scholars distribute every winter fifty hyacinths among the shut-ins of the town. Everyone who calls at such a house will be shown the flower with the glad statement that such a Sunday school sent it, and the pupils themselves will get so much gladness in their hearts that they will thus be made more worthy workers.

It has long been the custom at Grace Methodist Church, New York city, to present every member of the Primary and Junior Department a geranium on Children's Day. This is especially appropriate in the city where many children do not get away, and where it is practically always possible for them to keep the flower during the summer season at least. One Bible is then offered to the boy and one to the girl who brings back the most healthy plant in the fall which is the product of his care. Many of them make the attempt, and the fall display is a notable occasion. Parents show all callers the Sunday school plant and point out progress and proudly give evidence of the child's interest in that school. The child also thinks often of the school and church.

Every Sunday school and young people's organization should be interested definitely in supporting a foreign missionary of some type or other. Dr. Durkee's great school supports Mr. and Mrs. Ralph Harlow in Turkey, and notes the fact that both of them are Christian Endeavor graduates. Dr. Durkee well puts under their names the words, "Christian Endeavor is to my church what West Point is to the United States army." Grace Methodist Sunday School pays one half the salary while the church pays the rest of an American missionary on the island of Sumatra, where he is the first missionary of the gospel

who has ever located there. His picture is kept prominent in the Sunday school room. At one time during a campaign of money-raising for his support a certificate of stock was issued, as follows:

TEN CENTS

REV. W. T WARD
Penyang, Malaysia
OUR FOREIGN REPRESENTATIVE

Certificate of Stock

Sunday School Missionary Society
of
Grace Methodist Episcopal Church
West 104th Street
Bet. Amsterdam and Columbus Avenues New York City

This Certifies

That ..... is the owner of one share of ten cents of the Capital Stock of Grace Methodist Episcopal Sunday School Missionary Society and as such a partner in spreading God's good news in New York and America and in the support of the Society's foreign representative, W. T. Ward, in Malaysia.

In Witness Whereof, *The said Society has caused this certificate to be issued by its duly authorized officers.*

Christian F. Reisner — *Pastor*

William J. Stitt — *President*

The S. S. Missionary Society raises $466. for the above purposes.

A pastor in Oklahoma arranged for a chrysanthemum exhibit in his church by contributing plants to everyone who would apply at the particular period when they should be planted. He also gave a pamphlet with printed instructions, without cost. The only condition made to the recipient of the plant was that all the plants were to be brought to the exhibit when the date was finally fixed, which was at a time the plants were in fullest bloom. Admission was charged at the final exhibit and that easily paid all expenses, as well as provided the awards for the best blossom. This furnished an endless topic of conversation in many homes, and it was always related to the church which has the industry to arrange such a beautiful occasion.

The Rev. A. N. Chapman, pastor of Epworth Mission,

Denver, secured a number of vacant lots in the vicinity of his church and assigned them in plots of 40x60 feet to industrious boys and girls who applied. Applicants signed a statement agreeing to comply with the rules and do their best to take good care of the plots and forfeited the space in case they were twice absent at the time appointed for cultivating, unless a good excuse could be given. The church is located among poor people, and the boys and girls find high delight in their work, and at the same time are learning lessons and earning a little money.

Boys' Organizations

There are many specific organizations for boys and for girls that are practical enough to command the attention every place in some form or other. The Scout and the Camp Fire Girls movements are everywhere known.

The Knights of Methodism is a boys' organization, combining the lodge feature together with the Scout movement, and a vital relationship to the church that is worthy of attention. It is built around the life of Daniel, and has three degrees, with appropriate pledges, regalia, officers, and lodge work with sane religion worked into the ritual. The first degree takes boys from nine to twelve, and is called "The Order of Loyal Princes," while the next includes the lads from thirteen to sixteen, and is called "Victors," and those from seventeen to twenty are classed under "Lion-Hearted." Each boy wears a significant ring on the left little finger. The badges differ according to the order. The work is fitted to age. Full particulars can be gathered by writing to the executive officers of the Methodist Brotherhood, the Board of Sunday Schools, or the Epworth League.

The Rev. J. A. Holmes, of Winfield, Kan., a specialist, had his Knights parade in full regalia in fine military form with other organizations at a sane Fourth of July celebration, as well as on the occasion when President Taft visited the city. They made a fine appearance and so drew attention to the church they represented.

Character Questions for Boys

One of the finest publicity methods the writer has ever discovered is a series of questions prepared for boys and put out widely to catch their interest and coöperation. The plan opens the thought life to the religious teacher and attracts lads in a memorable way. The advertising bill is self-explanatory:

BOYS ONLY

Will You Win One?

PRIZE CONTEST FOR BOYS

1. An order for a SUIT OF CLOTHES to be made to measure by Henry A. Ritchie & Co., tailors, 30 Church Street, will be presented to the boy between twelve and sixteen years of age who gives the most satisfactory answers to the following questions.

2. A boys' beautiful GOLD-FILLED $15 WATCH, 15 jeweled and guaranteed for 20 years, furnished by "Phesay," The Jeweler, 868 Amsterdam Avenue, will be presented to the boy giving the second best set of answers.

3. The best made boys' FOOT-BALL furnished by Alexander Taylor & Co., 16 East 42d Street, athletic supplies, will be presented to the boy giving the third best set of answers.

THE QUESTIONS

1. If you had $1,000, what would you do with the money?
2. How does your best boy friend spend his money?
3. Where does he go, and what does he do to have fun?
4. How did you spend each evening last week?
5. Why would you like to visit Washington, D. C., and what would you be interested in seeing there?
6. What fights and quarrels have you had, and why?
7. What book has given you the most pleasure in reading?
8. What things do you like and dislike about your boy friend?
9. What things do you dislike about the boy whom you dislike most?
10. Why do you go to school? (To be answered by school boys.)
11. Why did you go to work? (To be answered by employed boys.)
12. What bad habits tempt boys most strongly?
13. Why should you never drink anything with alcohol in it?
14. Why should you be grateful to your parents?
15. What do you mean to do and be when you grow up?

THE RULES

Write only on one side of paper.

Write your name, address, age your last birthday, and whether at school or employed, on the first sheet. Do not put your name on any sheet containing your answers.

The contest is limited to boys over their twelfth birthday and under their sixteenth birthday.

Answers must be brief, not more than 60 words to an answer, and written without aid from anyone. They must be mailed by October 16th to A. A. Jameson, care Y. M. C. A., 215 West 23d Street.

After the names have been detached from the answers, the following judges will carefully examine them and choose the best:

THE JUDGES

Mr. E. M. McBrier, of the firm of F. W. Woolworth & Co.
Fire Commissioner Joseph Johnson.
Mr. A. A. Jameson, Boys' Secretary of the Y. M. C. A.
Dr. Edward Stitt, District Superintendent of Public Schools.
Mr. Frank DeKlyn Huyler, President of Huyler Candy Co.

The best replies will be read by Rev. Christian F. Reisner, D.D., the pastor of GRACE METHODIST EPISCOPAL CHURCH, West 104th Street, between Columbus and Amsterdam Avenues, at the Happy Sunday Evening Service, October 20th, at 7:45 o'clock, and the winners will be announced.

This was printed on thousands of circulars and is itself completely explanatory. In Denver, something like three hundred replies were received. In New York it came at an unfortunate time when the newspapers were filled with commanding material, and hence the questions were reproduced in only one paper. Nevertheless, a large number of boys took part, and the answers were full of enlightenment concerning the thoughts and ambitions of lads.

The rewards were worthily bestowed, and subsequent history demonstrated the boys to possess unusual character and ability. The first prize went to an earnest-minded lad in another church, while the second came to one of the finest boys anybody ever saw, who was a member of the writer's church. All the boys talked about the contest and came in groups from all over the city. Naturally, many of them brought their parents. Ordinarily, the daily papers would have played up the questions prominently. The managing editors of several New York dailies so promised. The replies would also have made interesting reading in public print. In Denver the replies were widely quoted by the public press. Many boys talked about and became interested in that church. It can be appropriated in a country community or in a great city. The replies also suggested what kind of advertising would reach boys.

We must retain by every means possible the enthusiastic coöperation of boys and girls, for they are the best possible publicity agents.

CHAPTER XVI

Attracting Adults to Bible Classes

Laymen do most of this kind of publicity work. They care less about an inherited dignity. They use snap and vigor. The actual attractions are depicted. A resistless determination breathes through the wording of their invitation. Some things are almost crude, but better that than lifeless. They naturally have more liberty than a minister and can do things that he dare not do. Ralph Welles Keeler, one of the assistant editors of the Sunday school publications of the Methodist Episcopal Church, furnished the writer a list of names such as he had at hand, who were pushing adult Bible classes. All did not reply. The movement is so comparatively new that the material is not abundant. Enough has been gathered however, to suggest remarkable possibilities. When keen, aggressive, gifted business and professional men put themselves into pushing this department of church work something is certain to happen.

Larger Liberty of Laymen

One of the best proofs of the power of publicity lies in the fact that wherever a Sunday school class has had an enthusiastic and determined publicity or invitation committee it has built up the class, whether the teacher was notably gifted or not. A number of classes that were failures became successes as soon as effective publicity methods were adopted. The movement early put a premium on advertising methods by giving a banner at the National Convention for the best display of advertising matter. The class must have some attractions and "play them up" forcefully. A remarkable class, both in attendance and in spirit, is the Wesleyan Bible Class, of Chicago, with Frank C. Wood as teacher. They announce that, while their class is connected with the Western Avenue Methodist Episcopal Church, it has on its roll representatives of the following denominations: Baptist, Calvinistic, Methodist, Christian, Christian Science, Congregational, Episcopalian, Free Methodist, Latter Day Saints, Lutheran, Methodist Episcopal (North),

Publicity Upbuilds

Methodist Episcopal (South), Presbyterian, Reformed Episcopal, Roman Catholic, Seventh Day Baptists, United Brethren, United Presbyterian, and some non-church members. To show that the class is constantly at it, among the memorable events listed on their letterhead are:

Events on the Letterhead

Assisting a classmate through school.
Tug boat excursion down the drainage canal.
Erecting a tablet over the grave of a classmate.
Conducting chapel service at Joliet Penitentiary.
Raising a $100 Christmas gift for the Old People's Home.
Dedication of our summer home, "The House in the Woods."
Sending a sick classmate to the mountains in quest of health.
Baptism of the children of many of our members in the class room.
Funeral service of Nellie E. Goodrich in the class room, in the evening.
Sleigh ride to Park Ridge, with the thermometer twenty-five degrees below zero.
Twenty-ninth anniversary (Absent Members' Year) when absent members came back from thirteen States.
Awarding to class of banner for best exhibit of program material at convention of International Sunday School Association, Louisville, Ky.

The program for the regular session is announced as:

Song service and musical program—3 to 3:20.
Study of lesson.....3:20 to 4.
Social.....4 to (whenever they leave).

Here is a simple program outlined on a card sent to all the members:

Chicago, April 3, 1913.

Dear Friend:

The lesson in the Wesleyan Bible Class, Sunday, April 6, will be "Jacob at Bethel." This scene on the Eastern mountain in the long ago was the inspiration of the writer of "Nearer, my God, to Thee."

The Paulina Male Quartet will sing it. Mrs. Thomas A. Verdenens will tell the story of its authorship. Edward E. Webb, will describe how William McKinley made it the sacred national anthem. Miss Lorena Fox will sing a prayer, which, if answered, will bring men nearer to God. The teacher will sum up the lesson by comparing a verse of the text with a verse of the hymn. At the close Newton I. Thomas will lead the one hundred and seventy-five present in singing this deathless song.

Yours always,

Frank C. Wood.

There are six hundred and seventy-five members enrolled. The teacher is a man of remarkable gifts, deep consecration, and tireless energy. The class spends $300 a year for advertising, and yet Mr. Wood expresses his conviction that little has been accomplished. Emphasis is put upon the fact not only that they teach the lessons, but about it there is a cheering

and interesting atmosphere with the promise of true friendship. Mr. Wood says a name once placed on the class roll is never taken off. The teacher corresponds regularly with about two hundred and fifty absent members.

In 1909 an elaborate program was provided, while all the absent members were invited back to Chicago. Many of them came a long distance or else timed their visit to Chicago to be present at this auspicious occasion. Naturally, every absent member who hears of anyone going to Chicago will be sure to tell them about this class, where they not only follow them up while they are there, but follow them with cheer afterward. This class built a headquarters building at the Des Plaines Camp Meeting near Chicago, so that they could have their rallies in the park and also gather there during the camp-meeting period.

Attractive Programs

When the Rev. L. M. Birkhead was assistant pastor at Grace Church he arranged a series of addresses by prominent men along different lines. First he had Edward Payson Weston, the world-renowned walker previously referred to, talk on "Exercise vs. Tonics," then he had Willis B. Davis, who was fighting one of the political bosses of the city, speak upon "Clean Politics," and later a well-balanced doctor gave an address on "Social Purity." These addresses were widely announced and drew the curious.

The Rev. George M. Elsbree, who has an unusual knack for gathering men into a Bible class, emphasizes special topics of present vital interest. For example, one Sunday he spoke upon "Christian Socialism."

The greatest exponent of this kind of adult Bible class is the Rev. J. Herman Randall, D.D., pastor of the Mount Morris Baptist Church, New York city. The most noted men in the country are brought to this class to speak at ten o'clock. The class is named "Class in Applied Christianity." The chairman of the Reception Committee is Dr. Edward W. Stitt, one of the district school superintendents of New York city, and a leader in educational lines. Though he himself is not a member of that denomination, yet he has associated with him a remarkable group of men who help make this class one of the most notable in the country. A number of names and subjects will be selected from the program issued for three different years.

The first list contains the following names together with subjects of those who spoke between October 16, 1910, and May 28, 1911:

"The Problem of Wealth," Josiah Strong, D.D., LL.D., President of the American Institute of Social Service.

"The Individual in Society," Franklin H. Giddings, Ph.D., LL.D., Professor of Sociology, Columbia University.

"The Moral and Religious Aspects of the Immigration Problem," Hon. William S. Bennet, LL.D., Representative in Congress and Member U. S. Immigration Commission.

"Religion and Higher Education," the Rev. Marion Leroy Burton, Ph.D., D.D., President of Smith College, Northampton, Mass.

"The Social Influence of the Teacher," William H. Maxwell, Ph.D., LL.D., Superintendent of Public Schools, New York city.

"The Awakening of a Great City in Its Social Duties to the Young," G. Stanley Hall, Ph.D., LL.D., President of Clark University, Worcester, Mass.

"The Church and the Social Transition," Walter Rauschenbusch, D.D., Professor of Church History, Rochester Theological Seminary.

"The White Slave Traffic," Mr. James Bronson Reynolds, Assistant District Attorney, New York city.

"Religion and Social Justice," Dr. Stephen S. Wise, Rabbi of the Free Synagogue, New York city.

"Organized Charity," Edward T. Devine, Ph.D., LL.D., Schiff Professor of Social Economy, Columbia University, General Secretary of the Charity Organization Society.

"Our Courts—A Factor in Social Service," Hon. Warren W. Foster, Judge of the Court of General Sessions.

"Influence of the Press," John Temple Graves, A.B., Editor of the New York American.

"Elements of Success," Mr. James G. Cannon, President Fourth National Bank, New York city.

The following appear on their program for October, 1911, to May, 1912:

"How the Worlds Were Made" (Astronomy), Harold Jacoby, Ph.D., Rutherford Professor of Astronomy, Columbia University.

"The Story of our Planet" (Geology), James Furman Kemp, E.M., Sc.D., Professor of Geology, Columbia University.

"Matter and Force" (Physics), Percy Hodge, Ph.D., Professor of Physics, Stevens Institute of Technology.

"The Reign of Nature's Law" (Chemistry), Charles Baskerville, Ph.D., F.C.S., Professor of Chemistry, College of the City of New York.

"The Mind and its Evolution" (Psychology), James E. Lough, Ph.D., Professor of Experimental Psychology and Methods, Secretary of the Faculty of Pedagogy and of the Collegiate Division, New York University.

"The Modern Conception of Medical Service with a Retrospect," Richard C. Cabot, M.D., Assistant Professor of Clinical Medicine in the Harvard Medical School, Assistant Visiting Physician, Massachusetts General Hospital.

"Law and Social Justice," George W. Kirchwey, LL.D., Kent Professor of Law, Columbia University.

"The Meaning and Progress of Morality" (Ethics), John Dewey, Ph.D., LL.D., Professor of Philosophy, Columbia University.

"The Evolution of Society" (Sociology), James P. Lichtenberger, Ph.D., Assistant Professor of Sociology, University of Pennsylvania.

The chairman of the Committee which arranges the speakers is a physician, J. Gardner Smith. He gives a great deal of personal attention to the matter. He distributed with great care over twenty-five thousand programs announcing one list of speakers. In a personal letter he says: "This wide advertising has drawn many thinking people to the church. One thousand men and women from the city and suburbs have registered. The average attendance is about four hundred."

Saint Mark's Methodist Church at Brookline, Mass., arranged the following topics for its Men's Bible Class (page 332).

Building the Class

When a good feature is secured there must be a method to get the scholars there. The great Bible class at Brazil, Ind., which was built up by the Rev. E. C. Wareing, and which was one of the largest in the world, was gathered by good publicity. Dr. Wareing, writing about it, said: "At the head of the Membership Committee was placed the chairman of Booster's Club of the city. They adopted the slogan 'The Largest Men's Bible Class in the Largest Sunday School in the World.' They took as their motto, 'Every Man Bring a Man.'" This Booster then devised methods to publish the purpose of the class and draw in people by every method obtainable.

The Maximum Bible Class, at Forest Grove, Ore., where is located a university, has a committee meet all trains, and immediately after helping newcomers as much as possible invites them to the class.

W. C. Johnson, who has a wonderful men's class in Denver, has three automobiles. He frequently starts them around town Sunday morning and stops beside any man who is walking along the street aimlessly and asks him to get into the automobile and go to the class. He frequently starts out himself early and picks up two or three loads, takes them to the class, turns them over to his Reception Committee and goes out for others.

The Men's Bible Class of the Memorial Presbyterian Church

St. Mark's M. E. Church

MEN'S BIBLE CLASS

In the Auditorium of the Church each Sunday, 12.15

"The Place of the Bible in Modern Life"

Oct. 13. "The Bible: Studied, Believed, Obeyed."
PRESIDENT LEMUEL H. MURLIN

" 20. "The Message of the Prophets."
PROFESSOR ALBERT C. KNUDSON

" 27. "The Bible and the Religious Press."
DR. E. C. E. DORION

Nov. 3. "The Bible and Missions."
DR. WILLIAM F. WARREN

" 10. "The Bible and the Busy Man."
DR. DILLON BRONSON

" 17. "The Bible and the Spiritual Life."
DEAN LAURESS J. BIRNEY

" 24. "The Ethics of Jesus in the Legal World."
N. PERRY SIPPRELLE, ESQ.

Dec. 1. "Paul's Message to the Corinthians."
PROFESSOR WILLIAM G. AURELIO

" 8. "The Teaching of Jesus as a Philosophy of Life."
DEAN WILLIAM M. WARREN

" 15. "The Bible and the Home."
DR. CHARLES S. NUTTER

" 22. "The Bible and Religious Authority."
BISHOP JOHN W. HAMILTON

" 29. "The Bible and the Teaching Function of the Church."
DR. WILLIS P. ODELL

The Class is in charge of Dr. Odell. Opportunity is given at each session for an open discussion of the subject by those present. This card is an invitation to you to join the Class.

in Indianapolis, Ind., leaves an invitation in every hotel, which contains a map of that section of the city, including the hotel, marked out to show how one could reach the church. On the other side of this invitation are the words: "A Cole Auto will make trips from the Hotel to the Church between 9 and 9:30 A. M. Those who miss the auto are referred to the Diagram, herewith."

Mr. H. Ralph Steele, the teacher of the Men's Bible Class in Guelph, Ont., tells how they follow up folks as follows:

> Four weeks ago, after having sent invitations to two or three of our congregation, we arranged for six men in the class to call on these men, one each day in the week. Personally I called on them both on Saturday, and found that they had appreciated the other visits. Both these men are now members of the class, and have not missed a Sunday since.

That kind of persistency will attract any man worth having in a Bible class.

Striking Cards

Here are some rather striking forms of advertising to draw in members. It is not all worded smoothly and elegantly, but its very ruggedness will likely make it tear its way into memory.

Class No. 10 at Broadway Methodist Episcopal Church, Camden, N. J., is full of energy. Here is one statement in their own language:

> Nearly 200 Men are Members of Class TEN. We're a happy bunch of optimists! Not boasters but "boosters." We're after 200 more MEN. Will you be one of the 400? It's easy to join. A big, brotherly handshake and a broad smile, your name and address on this card—and—"there you are." "You're one of us."

Their application card is also terse and notable:

If you ever get discouraged you need Class 10

If you never get discouraged Class 10 needs you

IS THAT SO?
THAT IS SO!

It's up to me to join Class 10, Broadway M. E. Sunday School
"The Men's Bible Class that's Different."

Name.....

Address.....

They print a card 3x5 inches, which is widely distributed, to go with other advertising giving "The Booster's Creed":

The Booster's Creed

I am a Booster, because Boosting createth optimism; and optimism causeth a man to wax joyful with much smiling. Smiling is a tonic, and the big brother of happiness.

Boosting hath a way of "Getting There" with its hands and feet. It goeth forth in the morning with determination and returneth in the evening with much rejoicing---because it hath made Good while the Sun Shone.

Boosting is bully. A Good Boost handeth a strong wallop to a Grouch and sendeth Pessimism to the Boneyard.

Resolved, I will Boost most for the things most worth Boosting, and the greatest of these just now is Class No. 10, Broadway M. E. Sunday School. Therefore will I Boost for the "Men's Class that's different" with great pleasure and Earnest Determination, and my Boosting shall know no limit.

They divided the class into three groups called the red, blue, and white. Each member of the group was given a card colored according to the group to which he belonged and printed as follows:

GLAD-U-KUM

U-R-A WHITE

"On Business for the King"

GET YOUR MAN

The Wesleyan Bible Class, of Chicago, announced one of its very attractive programs as follows:

Remember the Hour

2 O'CLOCK 2

Abraham on the Mountain.
Frank Winter on the Violin.
Frank Wood on the Lesson.
Frank Gunsaulus on the Rostrum.
All of us on the job.

Eat Early **Come Promptly**

2 O'CLOCK 2

(P. S. By the way, the average attendance per Sunday for 7 consecutive Sundays is 136.)

They also describe a very strong list of things on their letterhead, under the word "Advantages":

ADVANTAGES

If you are in trouble, we will stand by you.

If you are sick, we will, if necessary, care for you.

If you move away, we will correspond with you.

We offer you a hearty fellowship and friendship.

If you are out of work, we will try to get you a place.

If you are a stranger, will make you feel at home.

If you are without a place to stay, we will find one.

For your physical nature, we have outings, picnics, and excursions.

For your mental nature, lectures, debates, musicals, and concerts.

For your spiritual nature, Bible study, prayer meetings, and evangelistic services.

For your social nature, socials, banquets, reunions, parties, and the teacher's Friday nights "at home."

A very unusual form is that printed by the Men's Bible Class at Norwood, O.:

MeNs' BiBle Class

NoRWooD OhIO, juNe 23, 1910

Dear Scholar:

'laSt SunDay Was A BaNner SundAy—143 Was PResEnt—Of wHich yOu weRe onE- We weR glAd yoU wer their— Kum NeXt SuNdY.

IMPortANT

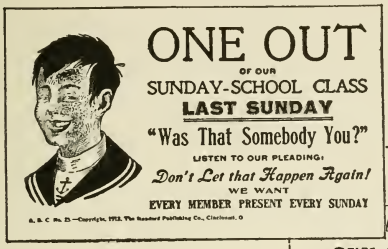
NeXt SUNDAY is the LaSt SuNdaY which NEw Scholars can BE coUnted in the Kontest so lEt everY 1 briNg that yoU Have been trYiNg too geT FOR some time. "NOW GET HIM." EVery sChol aR mUst cum TWICE to bE couNtED on EITHeR SIDE. We Were vErry coMfort ablE LAST SundAy with OUr COATS OFF. The LarGe KLASS waS an inSpiratio n to our tEAcher AND aLl OF us. "C U SUNDAY."

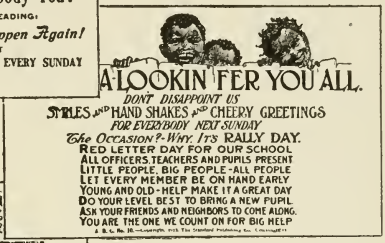
CorDially.

GeORgE W. WeeDon, Prəsident.

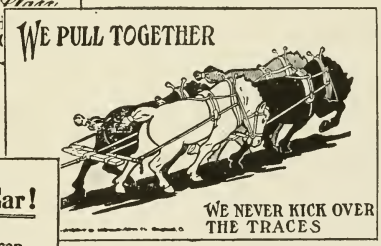
28 new schOlars LASt SundAy. C. b. HOppeR, Sec't'y

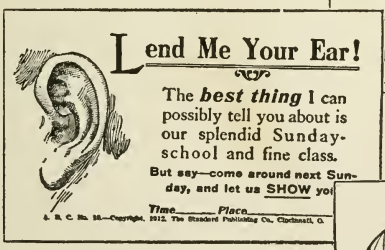
The Standard Publishing Company, of Cincinnati, O., issues postcards, of which the following are samples:


ONE OUT
OF OUR
SUNDAY-SCHOOL CLASS
LAST SUNDAY
"Was That Somebody You?"
LISTEN TO OUR PLEADING:
Don't Let that Happen Again!
WE WANT
EVERY MEMBER PRESENT EVERY SUNDAY


A LOOKIN 'FER YOU ALL.
DONT DISAPPOINT US
SMILES AND HAND SHAKES AND CHEERY GREETINGS
FOR EVERYBODY NEXT SUNDAY
The Occasion? Why, It's RALLY DAY.
RED LETTER DAY FOR OUR SCHOOL
ALL OFFICERS, TEACHERS AND PUPILS PRESENT
LITTLE PEOPLE, BIG PEOPLE - ALL PEOPLE
LET EVERY MEMBER BE ON HAND EARLY
YOUNG AND OLD - HELP MAKE IT A GREAT DAY
DO YOUR LEVEL BEST TO BRING A NEW PUPIL
ASK YOUR FRIENDS AND NEIGHBORS TO COME ALONG.
YOU ARE THE ONE WE COUNT ON FOR BIG HELP

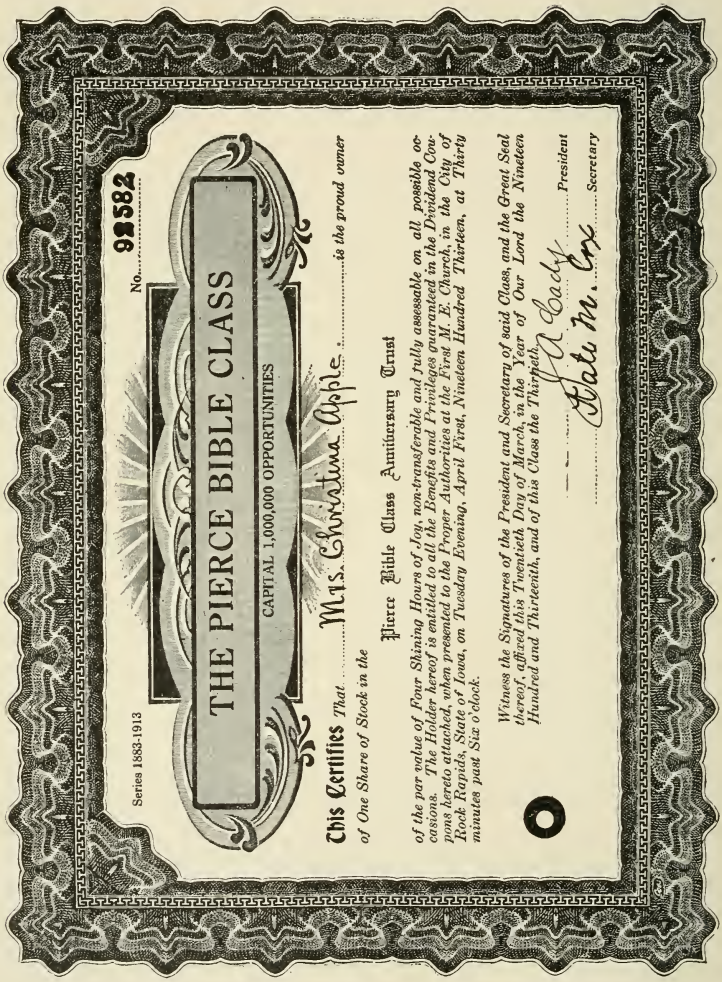
JOY
AND
BLESSING
WILL COME
TO YOU
THROUGH
LEARNING
AND
WORKING
WITH THE HAPPY GROUP COMPOSING
Our Splendid Sunday School Class
WE WANT YOU - WE NEED YOU - WE MUST H
COME!
COME!!


WE PULL TOGETHER
WE NEVER KICK OVER
THE TRACES


Lend Me Your Ear!
The best thing I can possibly tell you about is our splendid Sunday-school and fine class.
But say—come around next Sunday, and let us SHOW yo
Time_____ Place_____

"Where on Earth" were you last Sunday?
WE SURE MISSED YOU.
OVER

The Pierce Bible Class of Rock Rapids, Ia., issues a unique certificate to new members:


No. 92582
Series 1883-1913
THE PIERCE BIBLE CLASS
CAPITAL 1,000,000 OPPORTUNITIES
This Certifies That Mrs. Christina Apple is the proud owner
of One Share of Stock in the
Pierce Bible Class Anniversary Trust
of the par value of Four Shining Hours of Joy, non-transferable and fully assessable on all possible occasions. The Holder hereof is entitled to all the Benefits and Privileges guaranteed in the Dividend Coupons hereto attached, when presented to the Proper Authorities at the First M. E. Church, in the City of Rock Rapids, State of Iowa, on Tuesday Evening, April First, Nineteen Hundred Thirteen, at Thirty minutes past Six o'clock.
Witness the Signatures of the President and Secretary of said Class, and the Great Seal thereof, affixed this Twentieth Day of March, in the Year of Our Lord the Nineteen Hundred and Thirteenth, and of this Class the Thirtieth.
President
Secretary

To this certificate the following was attached to be taken off as coupons:

No. 4 This Coupon to be retained by bearer and presented to the Secretary in the regular **Class Session,** on Sunday, April Sixth, 1913, at 12:10 o'clock, P. M., as evidence that

I WAS THERE

No. 3 This Coupon, when properly punched, will insure the fortunate owner participation in the profits, past, present and future, of all Side-Shows, Shell Games and Class Stunts operated by the

P. B. C.

No. 2 This Coupon, when accompanied by One Small Red Ticket, costing only **Thirty-Five Cents,** will entitle the Hungry Holder to a **Hilarious Welcome** to the Banquet Hall, and a **Reserved Seat** at the Festal Board, together with a

Few Things to Eat

No. 1 This Coupon will **Admit** its lucky Possessor to the **Festivities** in Celebration of the

THIRTIETH ANNIVERSARY

of the Pierce Bible Class, the Noise whereof will begin promptly at 6:30 P.M., Tuesday, April 1, 1913, at the Methodist Meeting House, Corner of Carroll and Fifth Streets, in the Good Old Town of Rock Rapids.

The Social Note

All the Bible classes emphasize the social life strongly. Dr. Rompel, as a key to his work, prints the following little poem that trains the lips to smile:

SMILE

Smile, brother, smile!
While you smile
Another smiles
And soon there's miles
And miles
Of smiles
And life's worth while
If you but smile.
Smile, brother, smile!

The Rev. James N. Eason, D.D., has had one of the most remarkable experiences in gathering in new members at North Church, Columbus, known anywhere. He has demonstrated the power of a social atmosphere to get hold of people. In an interview printed in The Christian Advocate, telling about his work, through which he took hundreds into the church, he says:

Each Friday night, after the revival service, the pastor would go with his boys' and girls' club and young people's chorus for a coasting party. The hour thus spent proved as helpful as the previous hour at the church,

for this not only enlisted the interest of the children and the young people, but, somehow, aroused the interest of the entire church. They found their pastor was a real, live man, whose religion was for every day in the week and every hour of the day.

Nothing opens the heart of the people for the real gospel of Jesus like good cheer created by genuine sociability.

Dr. Keeney puts out an attractive card 5x2¾ inches for a "Corn Roast" for boys from ten to eighteen. It is on a yellow card printed in green ink and so suggests the corn:

CORN ROAST

ROMP ROOM

First Methodist Church

Monday Eve., Sept. 20

AT 6:00 O'CLOCK

SUPPER PROGRAM

Continuous Performance Rendered in Front of the Fire-Place

Roast Corn
Pie
Fried Chicken
Trupie
Johnny-Cake
None Such Pie
Popped Corn
More Pie

Admit any First Church boy from 10 to 18 years old who presents this ticket at the door accompanied by an appetite, and give him a seat at

THE FIRST TABLE

The Wesleyan Bible Class, Chicago, announced an "All Fools Social" for April 1, 1913. At the beginning they say: "If you come you will be fooled, and you will be if you don't." Then it announces that ten people will relate the most foolish thing they ever did.

ALL
FOOLS
SOCIAL

MARCH 1

"April Fool!"
We Mean
"APRIL 1," 1913

Wesleyan Bible Class

Western Ave. and Monroe St.

Fee, 13c. Two for 23c.

DECEPTION COMMITTEE
EIGHT OF 'EM

EVERY ONE IS ASKED TO DRESS IN FOOLISH COSTUME

Lookoutforthepaint

An invitation always gives an opportunity for notable advertising. Much ingenuity has been exercised by adult classes. Some have done the work with water colors. Mr. Householder, of Kansas City, gets out his invitations on blue print paper like the architects use and hence can make designs of unusual quality. These invitations are made to fit a particular social and need no description here. Others use nobby little sketches instead of fully spelled words. High school students can demonstrate their "drawing" power. If a personal note is written by individuals to those not likely to attend, the impression is strengthened.

The Epworth Bible Class arranged an attractive "Southern Social":

"A SOUTHERN SOCIAL"

will be held Tuesday Evening, Nov. 22, at 8 p. m.
in the Chapel Class-rooms

SOUTHERN TABLEAUX Negro Cabin, Blue and Gray, Lee and Grant
SOUTHERN SONGS
SOUTHERN GAMES - - For Everybody to Take Part In
SOUTHERN REFRESHMENTS Pumpkin Pie, Coffee and Hoe Cakes
All for 10 cents

SOLOS - - - - - - By Thos. R. Williams, R. C. MacDonald
VOCAL DUET, Guitar Accompaniment Mr. and Mrs. R. C. MacDonald
CORNET SOLO - - - - - - - - - - Paul Selby
READER

You will be counted twice if you bring some one with you
ALL MEMBERS AND FRIENDS INVITED

The ink and paper colors were appropriate while the display was compelling.

Notable Plans and Activities

The Missionary Education Movement recently had a banquet in New York city for officers, members, and friends of the Home and Foreign Mission Boards in United States and Canada. C. V. Vickery, one of the secretaries, sent out a circular letter so well prepared that one thought that it was really a personally dictated note, in which he stated his regret at the fact that the recipient was not present. He then adds: "I am inclosing an extra copy of the program, thinking that you may be interested in glancing at it, and especially at the closing paragraph giving information concerning the organizations represented." A little booklet is then included. It gives the menu of the food on the first page, with the program of speakers on the second. Either a large number of extra copies were printed when the banquet was arranged or else the little booklet is a reproduction. Nevertheless, this little personal note reminding one that they were missed, though sent to hundreds

of people, yet had an effective result in compelling folks to gather up the facts contained in the booklet.

The worthy church directory has a beneficial effect in enforcing responsibility upon members who would not ordinarily own to their friends that they were members of a certain church. In the same way a widely scattered publication of the class enrollment gives it dignity and strength. Class No. 10, of Camden, puts ten members in a squad with a captain in charge. It is the captain's business to see that every member of his squad is present regularly. If absent, he is to send some one to find out the reason.

A number of classes print a paper, some of them but once a year, others monthly. A few take care of the weekly church bulletin. The Epworth Bible Class, of Chicago, issues a very remarkable monthly styled The Messenger. The first pages are given up to class news. It consists of twenty-four pages; two thirds of the space is given to Chicago Methodism. The general Chicago "copy" is edited by the Rev. William Bernard Norton, an expert newspaper man, who gathers and presents news on these pages that would do credit to any regular church paper in any denomination. Such a paper gives standing to the class which backs it. No ordinary group could edit and send out such a periodical. It is able to make its own announcements strong when they appear on the front pages of a paper that people are bound to keep because of its news value. There could be no better publicity method than such a sheet. It would be a fine thing if in many churches the members of the adult class could issue a paper that would scatter the news to all the church membership in a bright and appetizing way. The best way to keep interest in the church and in the class is to retail newsy things about the organization.

The First Methodist Church of Corinth, Miss., received a prize for the best group picture of a men's Bible class. They reproduced a cut of this group picture on letterheads and on souvenir post cards. It makes a very strong impression when one notes how many men of brains and influence are found in the class.

The Epworth Bible Class holds an annual Memorial Day service on the Sunday set apart nationally for that purpose, but they honor the members of the class who have died during the year. They also give the names of class members who have lost dear ones during that period. On one such occasion,

Bishop John H. Vincent spoke on "Grant as I Knew Him." Other suitable speakers and subjects can always be secured for special seasons.

All the teaching in the Adult Bible Classes will count for little unless thay are trained to do something to relieve suffering on earth. Nothing will develop men like actual contact with weighty problems and needy folk. The Bloor Street Presbyterian Church Men's Bible Class, of Toronto, Canada, supports a native preacher in China and pushes the Pocket Testament League locally.

The Wesleyan Bible Class, at Chicago, regularly visit the penitentiary at Joliet, Ill. They furnish a complete program for the prisoners. Here is an illustration of one which they carried out: First, a piano solo; then a beautiful and appealing "reading," a cornet solo, a sacred duet, a violin solo, closing with "The Holy City," sung by a young prisoner soon to be discharged, while the whole audience joins in the chorus, together with the thirty-five pieces in the orchestra made up of prisoners.

One of the excellent features of this service is the remarkable descriptive letter sent to every member who was not present and to the more than two hundred who live in scattered places on the earth, picturing the setting and service. Mr. Wood is a master hand at word-painting, using simple and striking language that makes the heart thrill with sympathy for this great company of unfortunates.

When the flood occurred in Ohio this class immediately arranged to answer the appeal with clothing, groceries, and money.

Some have criticized the Rev. J. T. McFarland, D.D., one of the greatest Sunday school editors our country has ever seen, because he inaugurated a set of social service subjects for the Sunday schools that want to take them up. There ought to be some way for relating the vital problems of the Now through the teaching of the Bible. It is not sufficient for us to be thoroughly posted in the Scripture. Its study ought to drive everyone to some form of good Samaritan work. No adult class can thrive healthily unless it finds an outlet for the teaching in actual service. Men and women will have confidence in and turn to a church with advocacy and support which helps people and movements in a practical way.

CHAPTER XVII

Drawing Nonprofessors into Revival Meetings

A Wasted Investment

A District organization of a certain denomination in Ohio, consisting of 81 churches, with 4,700 members, with property valued at $500,000, held 16,200 services, with 6,050 sermons, and incidental expenses of $50,000, and did not have a single convert in a year. At five per cent the $500,000 would have accrued $25,000. That amount added to the running expenses, would equal $75,000, which, together with the time of 4,700 members, to say nothing of the pastors, was given for a year without making one single new disciple for the kingdom. Such returns are inexcusable.

Nothing will so advertise a church as a vital, life-changing revival. When such a meeting is held, where wrongdoers are straightened out, the unhappy are gladdened, and the idle and wasteful are put into the way of efficient living, the community is bound to hear about it.

The Mystery Power

It is easy to become formal in our religion. We may philosophize so logically that, consciously or unconsciously, we will lose sight of the inexplainable, if not mystical power which comes through proper methods in a revival, to convict and transform men and women. We have become too final and exact in our explanation of religion. Christian Science has commanded a following, in many instances, because men want a religion which is inexplicable; they want some kind of mystery. They expect a power that cannot be altogether explained by the mind. Hence the unreasonable statements of Mrs. Eddy, and the intangible name given to God, draw out a certain kind of faith. We cannot explain religion to the last degree, because we are finite and he is infinite. There is a power back of the mere decision of the will which can break old habits, renew vision, enliven the dead, cleanse the stains, and lift feet out of miry clay on to the solid rock.

As Harold Begbie, in his Souls in Action, says: "Christianity must be unwaveringly and authoritatively declared by its representatives to be a miracle-working religion; a religion able to cleanse the heart and convert the soul of even the most degraded human being, or its inevitable tendency will be toward the unprofitable region of speculation. Christianity is either superhuman or a mere guess."

Revival Periods Needed

In this busy day, revival services are needed as never before. Time has to be set apart for unanimous thinking along a certain line. Varied interests endeavor to crowd out the consideration of religious matters. Leaving out of account the promise of the Master, "If two of you shall agree concerning a thing, you shall have it," there is also the psychological fact that where many minds think along the same line an atmosphere of rare impressiveness is created. The Catholics enforce the rights of religion through the forms provided for Lent. The Episcopalians also push forward the claims of the gospel by special services and enforced sacrifices for the same period. Publicity work must establish the necessity of revivals to get the backing of believers and the attention and interest of the doubter.

When devout, hungry hearts gather for blessing that they may pass on to others they are certain not to be disappointed. As Charles G. Finney wrote: "The connection between the right use of means for a revival and a revival is as philosophically sure as between the right use of means to raise grain and a crop of wheat."

Advertise a Revival

The prime purpose of such a meeting is to get nonprofessors to openly own allegiance to Christ. That fact is often lost sight of by spending days in whipping church members and bemoaning the small attendance. This helps harden the few unattached ones who do attend and confirms their careless coldness. The best method to warm a church is to advertise a revival and then immediately go after men and women to secure their open allegiance to Christ. It will require specific, determined, unswerving work. As Luther said, "The Lord is a good worker, but he loves to be helped."

An important part of that work is publicity. To advertise a revival is to create expectancy, and expectancy is a form of faith. It is not God's fault if results do not come. Work of the right kind will bring men to open discipleship as certainly

as work of the right kind will bring a crop to the farmer. Of course he must fit his seed to the soil and climate. So must the church and its preachers.

The question of names is important. That must strike into experience or in some way reach the heart life. Dr. J. Lewis Hartsock called a special series "Gospel Cheer Services." The Rev. Lucius H. Bugbee, D.D., pastor of Center Methodist Church, Malden, Mass., announced his campaign as "A Conference for the Deepening of Christian Life." The writer has always employed the phrase "Revival Meetings." This term takes it for granted that everyone is normally God's son, and whether they have merely grown cold and given up allegiance, or whether they have not yet openly owned it, they are in the state where they need to have a revival of normal and vital life. It also suggests refreshing times and happiness.

A companion phrase also came into shape that seems to be effective. Here it is: "Warm-up-the-heart Revival." As a rule, the words "revival meetings" appear alone, and underneath it the words, "Warm-up-the-heart." This is specially appropriate in winter when the words "warm up" can be played out in large letters while "the heart" is in small type. People are sure to read it.

Member's Pledge The Ypsilanti Methodist Church prepared the following pledge before the campaign was launched:

> **Will you voluntarily sign and preserve this Personal Pledge?**
>
> Barring sickness and unforeseen circumstances, I pledge myself to be present at at least eight of the twelve services of this series and as many more than this as I am able.
>
> Signed .....

The writer has sometimes employed the following form:

PRAYER LEAGUE:

I agree to unite with my pastor and other members of the league, morning, noon, and night, for a revival of religion in this church, and will also sustain the special services by my attendance and coöperation to the best of my ability.

(*Signature*) .....

These printed forms keep the matter clearly before the minds of the members who must be the best backers.

It is well to hold apart the same period of the year for the series of meetings. The people look forward expectantly and make their plans accordingly. The writer pre-empts January, usually from two to three weeks. It is then possible to announce it many times during the year and thus keep it in the mind to be talked about.

Fixed Time

When the New Year's greeting is sent out a reminder of the meetings is included if not contained in the body of the greeting. Here is a section of the letter sent for the 1913 meetings:

> The annual Revival meeting begins January 12th. It will be a time of blessing. Our attitude and action will say how much. Suppose we settle it to sacrifice for three weeks. The subjects are workaday ones. There will be no evangelist but the pastor. He is no longer new. Professor De Loss Smith, long associated with Dr. Schofield, a great evangelist, will lead the singing. We will have a fine, new book. The results are in the hands of the members. What will we do?
>
> May I suggest? Pray expecting something. Do it much. Come every single night. Settle that. Invite some one every day to become an open disciple. Write personal letters. Scatter advertising invitations. Attend stocked with pointed remarks on the subject. Push every possible thing aside and do this one thing. I know you will. God is expecting it.
>
> Together then we go to victory.
>
> In the King's name,
>
> Your well wishing friend,
>
> Christian F. Reisner
>
> P. S. It will greatly cheer the pastor if you are at the first Communion service (Jan. 5th, at 11). Sermon: "Does God Need Me!" At 7:45 the Chicago Ladies' Quartet play. Prayer meeting Wed. evening, 7:30 to 8:15.
>
> *The result: "And the Lord added to the church daily such as should be saved." Acts 2:47.*

The Rev. Frank Albert Domer uses a suggestive method as follows:

FORTY DAYS' CAMPAIGN

then a little later:

Our aim: Forty accessions to the church. Forty new members for Sunday school. Forty regular attendants at the midweek
Methods service. Forty average attendants in each of the men's Bible classes.

It is well to set a goal. The writer has often announced a certain number of members to be secured by the campaign. Such a goal arouses ambition and starts people to work who, when thus awakened, will so enjoy it that they will not cease.

The question of an evangelist is a big one. Usually, his coming opens the way for a kind of publicity otherwise impossible. As a rule, the pastor should be his own evangelist. It is too common to dodge this responsibility and so miss the sweet fruitage that comes from that line of activity. Some pastors call in neighboring ministers, and then help them in return, as the farmers did in the old wheat-day harvest time.

It is at any time legitimate and necessary for the one who is managing the campaign to allow his good and dependable personal traits to be employed in the publicity work. The chapters on "The Newspaper's Coöperation Secured," and "Paid Newspaper Advertising" discuss the use of that medium, while the chapter on "Outdoor Advertising" shows how effectively such a medium can be used for best publicity.

When the pastor himself is the evangelist there are many methods that insure variety, introduce the personal element, and arouse workers. The plan described in Workable Plans for Wide-Awake Churches is still used by the writer, and works better than ever before. It will fit any kind of a community. Captains are appointed for each evening of the week. Divisions of the membership are assigned to each captain. In this way the whole membership is put to work under a different captain. This leader and his group are then made responsible for a particular week night. It is their business to secure the attendance of every member of the church in that particular group. They have charge of the first half hour, say from 7:45 to 8:15. The pastor meanwhile is out calling. The audience is praying expectantly for him. When he comes in it is ripe for his work. Each one of the group works to make that particular group the best in attendance and spirit. Thus scores of publicity agents are talking about the meeting and inviting others there. In addition, they send out postal cards to all the members and urge

each member to bring some one else. This work alone warms their hearts. Their interest is aroused for that particular meeting, and thus a good atmosphere is created. They find the way to work and keep at it.

Here is a post card sent out by one of the groups in Grace Church urging all the members of that group to attend on a particular night. It is well worded and will serve as a sample of the others:

> GROUP "T TO Y" GRACE M. E. CHURCH
>
> The special meetings at Grace Church begin on January 14th, and will be held each evening (except Saturday) at 7:45 P. M. You are urged to evidence your interest in the real work of our church by regular attendance at each service, but particularly to be present on Friday evening January 26th, when our group will be in charge of the service. Pray earnestly for the uplifting of our membership and the salvation of others, invite your friends to attend, write to others, lay aside social matters during this season of refreshing, attended regularly ALL the meetings, consecrate your talents to His Service and "be a channel of blessing to others."
>
> Our pastor expects your helping presence.
>
> Remember the hour, 7:45 P. M., and enjoy the song service and special music each evening. Bear in mind the blessings received in last year's services, and expect a season of blessed victory. With your aid it will be realized.
>
> Can He depend on you? "CHAIRMAN, GROUP T TO Y"

In these groups lies much possibility for personal publicity. The name of the captain can be given and his business and a fact or two about his religious experience. A unique feature such as the singing of some boy soloist, or the playing of a violinist, may be put forward for a particular night.

In the same way two nights of the week may be assigned as follows: Give one to the men and one to the women. Let the two groups see which can secure the larger audience. At such a meeting in Kansas City, Kan., the men undertook to get ninety-nine present to sing Mr. Sankey's hymn, "The Ninety and Nine."

At least once a week the writer announces a special talk to men. He then conducts the usual service and has somebody present who can take charge of the women for an after-meeting. The men are requested to stand, and as soon as they do so are directed into another room. Here an introductory testimony meeting occurs. The unsaved man is asked to speak freely about his attitude and reason for less definite decision. Men will testify in this kind of meeting in the warmth of a revival campaign that will speak at no other time. Others will stand for prayer who could not be brought to decide in a mixed service. In the same way a strong appeal can be made to the ladies.

The Friday night service is always dedicated to the Sunday school. Teachers are urged to bring their classes and sit with them in a body. Often the whole class will go to the altar, and the two or three who are not out and out will be brought into a clear pathway.

Cottage prayer meetings are very effective as a preparatory method. The committee in charge of a specific one should be furnished with all the names of members within reach of that location, as well as prospective members. They should then issue a personally written postal card to everyone. In the "group plan," described already, cottage prayer meetings were held and the names were assigned to a selected committee with the promise that this committee would write an invitation with pen and ink. At times they agreed to see or telephone the individuals of their group. During the second week of the regular meetings those who had not attended the first week were carefully followed up personally.

The Rev. Alexander G. Bennett, pastor of the Methodist church, Salina, Kan., carried revival meetings into neighborhoods by the following plan:

Neighborhood
REVIVAL MEETINGS
WEST SIDE

The Pastor, Alexander G. Bennett, will speak during the week, Febuary 4-7, as follows:

Tuesday, 7:30, at the home of Mr. and Mrs. J. H. WRIGHT, 431 South Eleventh. Subject: "Unspotted People."

Wednesday, 7:30, at the home of Mr. and Mrs. O. F. GROSS, 227 South Eleventh. Subject: "The Poor Made Rich."

Thursday, 7:30, at the home of Mr. and Mrs. A. B. COWDEN, 209 South Baker. Subject: "Lost by One Law-Point."

Friday, 7:30, at the home of Mr. and Mrs. W. M. MORGAN, 609 State street. Subject: "Can Faith Alone Save?"

Every Methodist in West Salina is urged to attend. Bring your friends.

Revival Meetings

will begin in the church, February 10. Please keep in mind when making your engagements.

The North Avenue Methodist Church in Pittsburgh turned over one evening to be advertised by the Girls' Club, and they issued the following invitation:

THE GIRLS' CLUB

of the

North Avenue Methodist Episcopal Church,

cordially invites you to attend the
Revival Services at the Church,

Friday Evening, January the nineteenth,

nineteen hundred and twelve

The Club will have a special part in the meeting

Special Music

DAINA THOMPSON, President
MILDRED LONG, Secretary

The pastor of a church in a small New York town announced similar cottage prayer meetings at various homes, named with the subjects, as follows: "Special services to be held during Lent in Brant, N. Y., and vicinity." The subjects were like the following ones:

"Self vs. Christ as Saviour."
"The Happiness of Hunger."
"The Duty and Advantages of Confessing Christ."
"Excuses."
"A Great Salvation and Its Neglect."

While in Kansas City the writer followed the plan of holding a cottage prayer meeting at the home of a new convert. He tried to arrange for a number of congenial people to gather and thus strengthen the young disciple in his own home.

Neither the pastor nor the evangelist can do all the work. Mass movements are now impossible without the coöperation of personal workers. They are excellent publicity agents. They are necessary also if a real revival is to be assured. "Billy" Sunday always leaves behind him a remarkable force of individual persuaders. A group of such men in Wichita, Kan.,

formed themselves into an organization and carried on a campaign in all the nearby country schoolhouses and churches.

Personal workers' training classes are indispensable. Many will do service along this line if given some help. The writer prepared hundreds of cards containing Bible answers to objectors and distributed them in the audience. This offered a seeker help and furnished a worker with ammunition.

OBJECTIONS ANSWERED

Too many hypocrites in Church: Matt. 23, 15; Job 20, 5.
Christians are inconsistent: Rom. 14, 10-13.
Christians have treated me badly: Rom. 12, 19; Isa. 59, 18-19.
I am indifferent: Rom. 14, 7; Matt. 25, 41-46.
I am troubled with doubts: John 8, 12; John 7, 17.
There is no God?: Psa. 13, 1; Rom. 1, 28-31.
No one knows about the future: 1 Cor. 2, 9-11.
God is not just to create and damn: Eccl. 7, 29; 2 Pet. 3, 9.
I will have another chance: Rom. 2, 2-4; Luke 10, 12-16.
My trouble is a peculiar one: 2 Cor. 9, 8; Rom. 1, 16.
I used to be a Christian, but am not now: Jer. 2, 13; Luke 22, 32 & 62.
I can do as much good out of the church as in it: Matt. 10, 32-33; Mark 16, 17; Acts 16, 18.
Some other time will do: 2 Cor. 6, 2; Joshua 24, 15.
I am good enough: Isa. 64, 6; Rom. 3, 23.
I must have a good time: Luke 16, 25; Eccl. 11, 9.
I can't live a Christian: Phil. 4, 13; 1 Cor. 10, 13.
I can't hold out: John 10, 28; Isa. 41, 10.
How can I be saved?: Isa. 1, 18; Rom. 10, 10.
I don't feel saved: Psa. 37, 3; 1 John 5, 9-12.
What will help me?: Heb. 10, 25; John 5, 39; Phil. 4, 6.

GRACE METHODIST EPISCOPAL **CHURCH,**

West 104th Street, between Amsterdam and Columbus.

Christian F. Reisner

New York.

A wise pastor invited in a prominent man and issued the following invitation to the men of the community:

Hon. D. F. Anderson, well-known Youngstown attorney, converted during Billy Sunday's meetings, will speak to men only, at the First Methodist Church, Sunday, February 26, at 2:30 P.M. Other men of the Youngstown Personal Workers' League will assist. Come.

In Denver, when people were not able to gain admission to the Gipsy Smith meetings, a plan was evolved to secure the attendance of the unconverted. Special tickets were provided and distributed to workers which they were to give to the unconverted. These tickets admitted people thirty minutes before the general opening of the doors.

Two methods are employed to secure the enrollment of the large Sunday night audience. Two weeks before the special meetings begin an enrolling card, with a small lead pencil attached, is distributed to everyone in the audience. A strong personal plea backs the request that every individual in the house fill it out.

I am a Member of a Church in New York City

Name .....

Address .....

Name of Church .....

(Give the local name as well as denomination)

I am a Member of a Church Outside of New York City

Name .....

Address .....

Name of Church .....

(Give Town and denomination)

I am Not a Member of a Church

Name .....

Address .....

It always has been the writer's custom to conduct a careful canvass of the neighborhood. Since the men work during the day ladies were selected for that purpose. It might not be amiss to ask the men to take charge of some sections of territory, doing the work at night and thus seeing which brought in the best results. The names that are promising are called on personally by the pastor. Those that give some promise are kept, and to each one is mailed a personal letter inviting them to the service. Dr. Keeney always keeps a mailing list of two to three hundred men, secured personally and handed in by friends. The writer often during the meeting furnishes blank cards to the audience, asking them to write the names of friends they would like to have invited.

After the meetings are going for a week or so the whole audience is canvassed by stated workers, who push their way through the pews, speaking to every individual, while the audience sings. They undertake to get those who are not members of some church in the city to sign one of the blanks on the following prayer card:

I am a church member in New York city, and desire prayer that I may do better service for Christ.

Name .....

Address .....

I am a Christian, but not yet a member of a church in New York city, and desire prayer that I may follow the commands of Christ.

Name .....

Address .....

I am not a Christian, and desire your prayer that I may soon become an open disciple.

Name .....

Address .....

These names are then consistently and persistently followed up. Another pastor assigns a selected list of five or six to two people, who pledge to tactfully and steadily follow up these individuals in the effort to bring them to open confession. They may write letters, send tracts, or secure the coöperation of others in reaching them. They, however, pledge themselves, by God's help, to cease working only when these people openly avow themselves as disciples.

The Rev. F. L. Stewart, D.D., of Elyria, O., has prepared a blank which he distributes during his meetings in which people make definite application for membership in the church. He then follows them up carefully.

The Rev. A. Edwin Keigwin, D.D., of West End Presbyterian Church, New York city, gives the invitation in a public audience for those who will pledge to join the church at the next communion. He has them stand or raise their hands, and then by a wise follow-up system holds them to their promise.

The wording of the subjects is very important. It is easy to make them cheap or absurd as well as prosy. Both things must be guarded against. Here is a cheap set:

Subjects Illustrated

Mr. Excuse Me, Please.
The Devil's Hoodoo Parlors.
Local Train to Hell.

"The Wall around Hell" is not altogether objectionable, and yet it is a little crude. It is well to strike out subjects that are likely to attract certain classes. On the next page are three cards that illustrate.

Dr. Luce, of Cleveland, has worded a set which are pertinent and yet dignified enough to satisfy the most critical, as follows:

The Power of the Gospel.
The Sigh of the Soul for a Vision of Christ.
Wisdom in Soul-Winning.
Run, Speak to that Young Man.
What Must I Do to be Saved?
Varieties of Spiritual Manifestations.
The Sin that Can Never Be Forgiven.
The Wages of Sin.
Meeting God.
The Riches and Poverty of Christ.
The Prime Importance of Definite Decision.
The Time to be Saved.
What Shall a Man Give in Exchange for His Soul?

The Rev. Clarence S. Long, of Philadelphia, announced

Home Memories

will be the subject tonight, Thursday, January 25th, 7:45, at the Warm-up-the-Heart revival at Grace Methodist Church, W. 104th St., Bet. Amsterdam and Columbus. Large chorus choir, Duet by two little girls, Mrs. Passover, soloist. Tomorrow (Friday) subject:- "Feelings in Religion." Children's chorus sings.

Christian F. Reisner

PASTOR–EVANGELIST

FUN-LOVERS

Is it wrong to Dance, Play Cards or Go To The Theatre? will be the subject at the Warm-Up-The-Heart Revival, Friday evening, January 27th. Children's Chorus Sings. Christian F. Reisner, Pastor-Evangelist.

GRACE METHODIST

at

Church, W. 104th, Bet. Amsterdam and Columbus.

After Death What?

Only the sluggard and brainless never think about it. Consider it with us at the closing Revival service, 7:45 P. M. February 2nd. The Thomas Jubilee Chorus, professional and well trained, will sing. Two robed Choirs assist in heart warm peoples' singing. 100 new members will join the church. Where? Grace Methodist Episcopal Church, W. 104, Bet. Amsterdam and Columbus. Christian F. Reisner. At 11 A. M. baptism of infants and Communion service. Short talk on Protestant Sacraments. Saturday night, Devault Concert Co. and Motion Pictures. Watch next Sunday.

the following under the general subject, "In the Shadow of the Cross":

Judas Iscariot.
Simon Peter.
Herod and Caiaphas.
Pilate.
Jesus Christ.

With this he announced as follows:

Each sermon illustrated with beautiful stereopticon pictures, showing Tissot's and other great painters' conceptions of the events of the Passion Week.

The Rev. James Maywood announced his subjects as follows:

But a Step Between Me and Death.
The Great Peace.
The Great Fear.
Running Past the Signals.
Lost—The Sense of Sin.
Brain Paths.

Dr. Woolston has suggested the following strong topics:

ILLUSTRATED SERMONS

EAST BAPTIST CHURCH, Girard and East Columbia Avenues

By Rev. C. H. Woolston

THE GREAT SINNERS OF THE BIBLE

Monday Night, February 13—Pharaoh, the Hard Hearted Sinner
Tuesday " " 14—Absalom, the Smart Sinner
Wednesday " " 15—Belshazzar, the Social Sinner
Thursday " " 16—Judas, the Sinner Against Light
Friday " " 17—The Penitent Thief, the Sinner in Prayer
Saturday " " 18—Testimony Meeting
The Lewis Singers Assisting

Pictures which preach. Pictures which will live in memory. Pictures that make plain.
Come and see them. You and you family will be made welcome

Meetings for 50 Nights Winter of 1911

Look on the Other Side of This Card and Think it Over

The writer has counted it wise to put subjects in the fewest possible words. Here are some he has used:

"Fool, this night thy soul shall be required of thee"
"Lay up for yourselves treasures in heaven"

Revival Meetings—Now-a-day Subjects

Christian H. Peisner D. D.

WEEK OF JANUARY 12

Poor People

Sunday, 7.30 P. M.—Mad Swearers Mk. 14, 66–72
Monday—Drinking Men - - - Prov. 23, 29, 30
Tuesday—Society Servers - - - Ex. 32, 6
Wednesday—Lying Dodgers - - Mat. 27, 24
Thursday—Tomorrow People - - Acts 24, 25
Friday—Stingy Folk - - - John 12, 1-6

WEEK OF JANUARY 19

Rich People

Sunday, 7.30 P. M.—Church Members. Eph. 2, 18-22
Monday—Money Spenders - - Luke 12, 33
Tuesday—Hard Workers - - Luke 19, 16, 17
Wednesday—Friend Makers - - Phil. 4, 1-3
Thursday—Real Socialists - - - Mat. 23, 8
Friday—Sensible Optimists - - Rom. 8, 31
Sunday, 7.30—Rewards After Death - 2 Cor. 5, 10

HAPPY?

"Sin when it is finished bringeth forth death" James 1, 15.

REVIVAL MEETINGS

Jan. 12th. to Feb. 2nd. at 7:45.

WEEK OF JAN. 12th.—CAUSES of Misery?

SUNDAY: 11 A. M. Sermon.
7:45 "Future Punishment". Luke 13, 27.
MONDAY: "Money" Mat. 26, 14-16.
TUESDAY: "Pleasure" 2 Pet. 2, 13.
WEDNESDAY: "Habits" Rom. 6, 16.
THURSDAY: "Doubt" Jno. 18, 37-38.
FRIDAY: "Careless" Luke 12, 19.

WEEK OF JAN. 19th.—A BETTER Way.

SUNDAY: 11 A. M. Sermon.
7:45 "Who Is Guilty?" James 4, 17.
MONDAY: "Rich" Mat. 6, 20.
TUESDAY: "Happy" Rom. 14, 22.
WEDNESDAY: "Free" Jno. 8, 36.
THURSDAY: "Immortal" 2 Tim. 4, 8.
FRIDAY: "Responsible" Rom. 2, 6.

WEEK OF JAN. 26th—HOW?

SUNDAY. 11 A. M. Sermon.
7:45 "Pardon For Sins" 1 Jno. 1, 9.
MONDAY: "Serve" Mat. 20, 9.
TUESDAY "Hearty" Luke 10, 27-28.
WEDNESDAY: "Pledged" Joshua 24, 15.
THURSDAY: "Trust" Psm. 37, 5.
FRIDAY: "Talented" Mat. 25, 15.

SUNDAY, February 2nd, 11 A. M. Sermon.
7:45 "After Death what?" Rev. 20, 12.

GRACE METHODIST EPISCOPAL CHURCH

W. 104th, Bet. Amsterdam and Columbus. "Electric Sign"

Christian F. Reisner Pastor—Evangelist

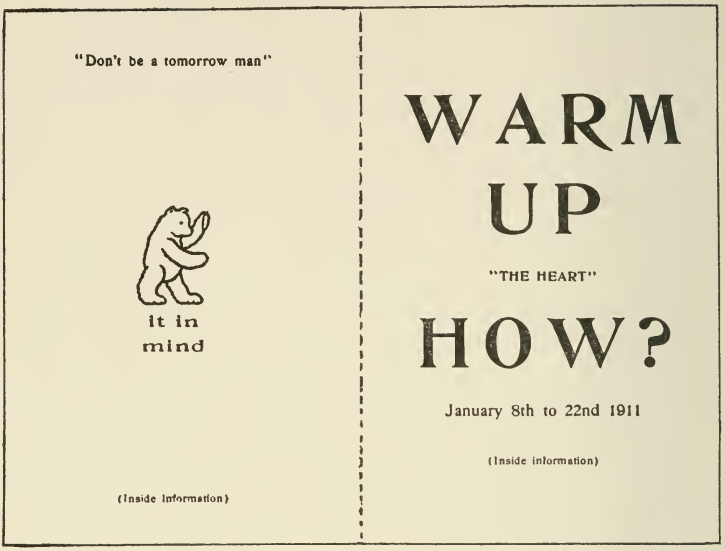
De Loss Smith, Evangelistic Singer

WARM UP the heart LARGE CHORUS CHOIR

When Dr. R. D. Hollington was pastor of Saint Paul's Church, Toledo, he prepared a suggestive form. The plain announcement on the outside drew one easily to look on the inside for further facts. The card was so folded that the two ends came together in the middle of a picture of the church covering the whole front. In other words when the card was opened one half the church was on each side of the opening lid. The words at the top were, "This church will open for you every evening in January."

Typical Announcements

Much skill can be shown in preparing the folder which carries the subjects. It is usually unwise to put anything on the outside that will betray the contents. In this day the people we want to reach will often throw away the folder if it announces on the outside that it tells about a revival meeting. One year the pastor employed the following form, which is cheap and possible to everyone:



Another year he secured a very sweet picture of two children: a little boy is holding two apples behind his back, while he says to the other little lad, "Choose." This word "Choose" aptly formed a motto for the campaign, and yet it did not here suggest religion. It was a sweetening picture, however, and prepared the way for thoughts about religion.

One year the church spirit was approached by the folder which was marked on the outside by three "cuts," and under each was put the proper designation "The Speaker," "The Singer," "The Place," and the word "Now." That was all that was put on the outside. Naturally people would be curious to know what was inside.

Dr. Caswell issued a solemnizing form for a greeting at Christmas time. It was as follows:

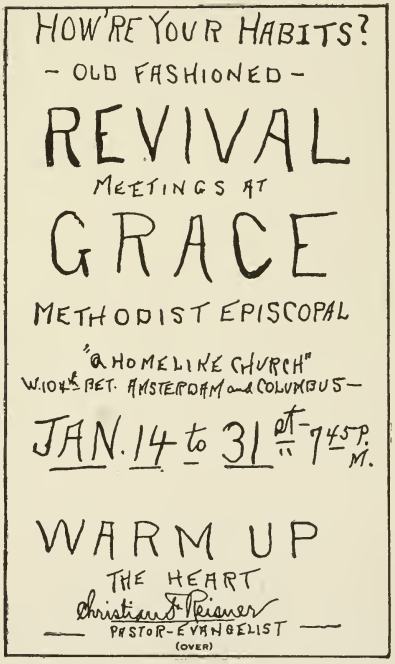
Merry Christmas
and
Happy New Year
Christ Day
My Gift Day
What Shall I Give my Lord?
Mother—Father—Sister—Brother—Children
Shall all be remembered and my Lord forgotten?

HE GAVE HIMSELF FOR ME

"I gave my life for thee,
My precious blood I shed,
That thou might ransomed be,
And quickened from the dead;
I gave, I gave my life for thee,
What hast thou giv'n for me?"

"As for me and my house, we will serve the Lord."

The writer prepared a form which commanded attention because the question arose as to how it was created. It was headed "How're your habits?" As it suggests use along many lines, it is reproduced:



India ink was used on clear white paper for the original copy. From this a zinc etching was made. The writer handed one to a successful pastor. He read it over and called after the one who had given it to him: "Here, do not go away. You will need your copy to give it to the printer." That illustrated the feeling of most people when they received it. It looked to them as though it was an original form prepared to turn over to a printer to be imitated in display form in regular type. In the same way the writer has prepared postal cards and letters in his own handwriting. At one time, ten thousand were sent out. One or two who were strangers to the pastor telephoned in that they had received the personal note and others stopped him on the street to repeat the same word.

Thirty thousand photograph post cards showing the "Gipsy" origin of Gipsy Smith were prepared just before he came to Denver. Under the picture was this description:

Born in a gipsy camp. Unable to read at 17. Preaching to thousands at 20. Guest of King Edward at Coronation. 18,000 heard him in St. Louis.

On the other side was an announcement of the Gipsy Smith meeting with this postscript: "Mail this to a friend."

Clough Methodist Church, in Denver, prepared a little blue tag, 2¼x1¼ inches, announcing the revival meetings. These were put on the children at school, who were glad to wear them home, and thus a real announcement was made that was not easily forgotten.

Professor L. D. Eichhorn is a noted composer of music. He aided the writer at special meetings while in Denver. He furnished a hand sketch of a new song. From this was made a large sheet "cut." The song was then printed and distributed in all the neighborhood. At the top were the words, "Try this on your piano." At the bottom, the revival meetings were announced. Naturally, many people kept it because it was a free sheet of music with real life and art in the music itself. They could not play it without being reminded of the revival meetings. Its very presence on the piano and in the home made it effective as an advertising medium.

Briefly worded cloth banners were placed on the sides of street cars. These can be noted in the chapter on "Outdoor Advertising."

If the church is located near a factory or mill, doubtless arrangements could be made with the management so that the envelopes containing the pay of the employees could be furnished by the church. On these envelopes would appear a pointed announcement of the services.

It is easy to secure stickers on which Scripture is printed to be put on all mail sent out by business houses. Western cities advertise carnivals effectively that way. If it is a union revival, many, if not all, of the merchants would agree to put announcing stickers on their letters and even on the packages sent to customers. Laundries may be furnished bands for shirts.

It would be easy to prepare little board signs to be nailed on the fences throughout the country districts. Have a stencil made and plane off pieces of boxes. Nail them up while on business or pleasure trips in the country.

Scores of methods may be employed. The world has no patent on any plan that in itself is right, which succeeds. It is foolish to announce a revival meeting and then blame God because only a few of the faithful attend. It does no good to scold. It is a waste of time to bemoan the fact in prayer or exhortation. Vigorous, fitting publicity methods will bring an audience. If an audience is secured, where the church is hungry for revival, and the members are willing to spend themselves to the limit in personal work, consecration, prayer, and thoughtful planning, the revival is sure to become a fact, and sheaves will be garnered, the angels will be gladdened, the church strengthened, and God be glorified. Alert, energetic, purposeful, sanely directed modern advertising would insure a revival to many churches and communities because the other conditions are already present.

CHAPTER XVIII

Permanent Membership Reminders

The Rev. J. W. Lee, D.D., long time prominent minister in the Methodist Episcopal Church, South, in an address heard by the writer, when young, said: "I never lose touch with my church membership. Whether on a vacation, or at special duties, or in my study, I hold them before my mind's eye and think how I may reach and help them."

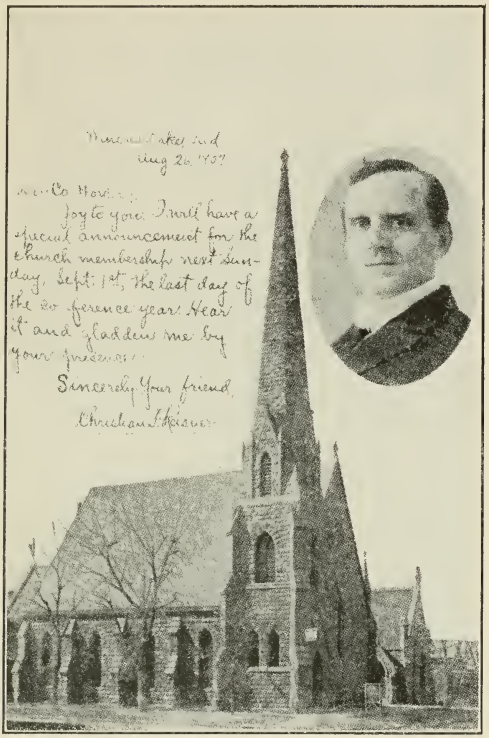
Never Lose Touch

That is the ideal attitude. One need not permit such a memory of the people to worry him. It will but help to bring in new ways of gripping the individual tighter, so that the effort to lift up may be more effective.

While Bishop F. D. Leete, now located in Atlanta, was pastor of the great Central Methodist Church, in Detroit, he was given a vacation for travel in Europe. During that period of three months he wrote with pen and ink, as he was moving about over the country, a postal card to every one of his fifteen hundred members. Of course, many of them framed that card and kept it as a permanent reminder both of Dr. Leete and the church of which he was pastor.

For years it has been the writer's custom to send a written post card to shut-ins and old people when he goes away on a trip. He has also regularly written a "plate" and had it printed on souvenir post cards to mail to the whole membership. This was not as strong a plan as Dr. Leete's, but was more within the range of the possible. People to-day value the post card. Especially is that true if one goes to a region where his membership seldom goes or has friends to write them.

A certain kind of humility will keep one from using his own picture. Nevertheless, the membership want it if he is a worthy pastor. Early in the Denver pastorate the writer was lecturing at Winona Lake, and before going had a cut made showing the outside of the church and the pastor's picture, together with a word of greeting written with pen and ink for a "plate" reproduction:


Aug 26 1907
Dear Co Hort:
Say to you I will have a special announcement for the Church membership next Sunday, Sept. 1st, the last day of the Conference year. Hear it and gladden me by your presence.
Sincerely Your friend,

Denver is a long distance from New York, and hence not many of the masses there are able to make the trip. Since it is the writer's old home, and a place where he can rest effectively, frequent visits are made. The mountain burro is typical of the community. Nothing gets into the hearts of people like a child. At the risk of wrecking dignity, a photograph was made, showing the pastor leading a burro with the boy astride and Mrs. Reisner driving with a stick. Below this printed on the photograph were the words, "We have started for New York." This photograph was printed on a photograph postal, not reproduced with a cut. One was then mailed to every member of the church. It was the most effective thing the writer has ever

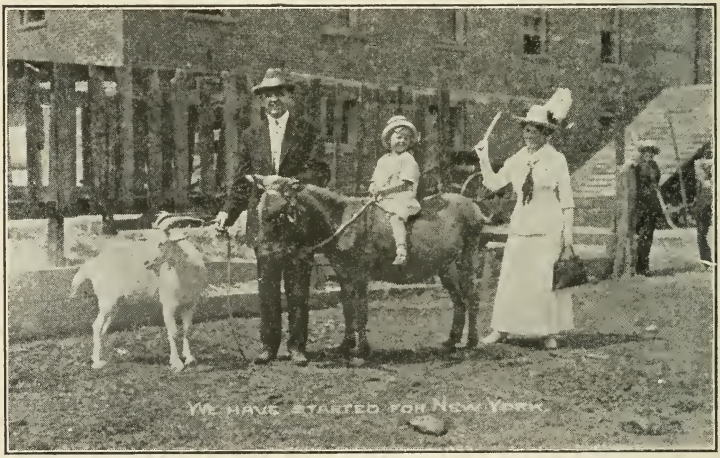
Keeping-in-Touch Methods

employed. The people by the scores framed the picture. This form gets into the heart and so secures loyal supporters. A keen business man sent word that it was the finest piece of advertising he had ever seen. The announcement on the other side of the post card, written as usual with a pen and reproduced with a plate was as follows:

DENVER, COLO., 8/27/1912.

I am starting back to New York after an enriching Western visit. It will gladden me to see you Sunday, September 1st. I will preach at both services. Beautiful stereopticon pictures of Colorado scenery shown in the evening. Every Sunday we will coöperate to make Grace "A Home-like Church."

Your pastor-friend,
CHRISTIAN F. REISNER.



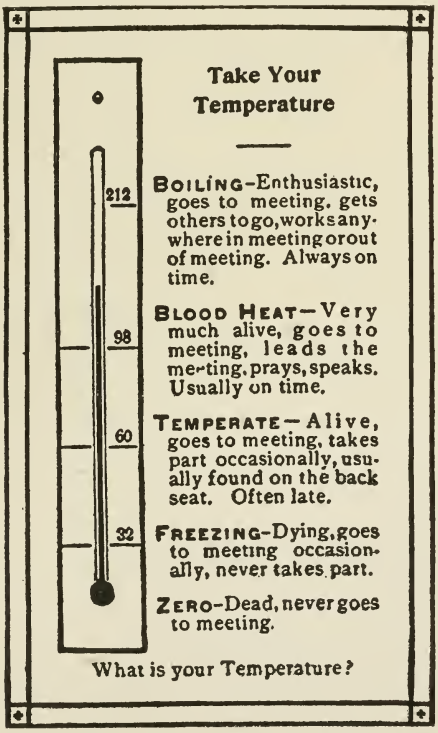
Two or three such souvenir postal cards are sent to the whole membership annually. Such methods cultivate a love of the people for the pastor, and unless he can have that his words will fall flat and his influence be shortened. It is very easy for most people in this busy life to forget that they are members of a church.

It is equally true that it will do them good and benefit their friends also if it is known that they are members. If the right kind of a reminder can be placed in a home, it will aid in accomplishing both of these results. If this reminder is tasty, artistic,

and at the same time helpful, it will probably secure a good location in the most used room.

Acting on this conviction, the writer while in Denver had a pen sketch made of the words which Phillips Brooks spoke, as if by inspiration, as follows: "Here is my work to do—not to worry over. 'My work,' I say, but if I can know that it is not my work, but God's, should I not cast away my restlessness even while I worked on more faithfully and untiringly than ever?" This was reproduced on a neat card with a hole for hanging it up. Many, however, framed it and kept it permanently.

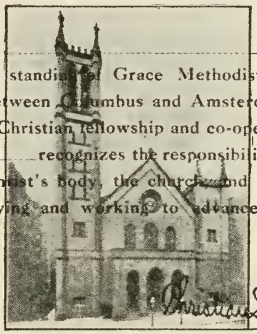
One of the splendid specialists in church printing sent the writer a sample of a card that could be used in the same way. On one side is shown a picture of Christ in Gethsemane, on the


Take Your Temperature
212
98
60
32
BOILING-Enthusiastic, goes to meeting, gets others to go, works anywhere in meeting or out of meeting. Always on time.
BLOOD HEAT—Very much alive, goes to meeting, leads the meeting, prays, speaks. Usually on time.
TEMPERATE—Alive, goes to meeting, takes part occasionally, usually found on the back seat. Often late.
FREEZING-Dying, goes to meeting occasionally, never takes part.
ZERO-Dead, never goes to meeting.
What is your Temperature?

other one of him staggering under the cross on his shoulders. In the middle is a thermometer reproduction, reminding one that they might estimate their spiritual state.

Acting on the suggestion of the membership card issued to Y. M. C. A. members, another form was prepared for the New York church. It is of a size that can be carried in the pockets or handbag and so serve as a medium of introduction, as well as a reminder.

"A HOMELIKE CHURCH"



This Certifies that _____
is a member in good standing of Grace Methodist Episcopal Church, West 104th Street between Columbus and Amsterdam Avenues and is therefore worthy of Christian fellowship and co-operation. In accepting this membership card _____ recognizes the responsibilities and opportunities of fellowship with Christ's body, the church, and purposes to do _____ best by praying, paying and working to advance this branch of the Kingdom.
New York City

Christian A. Reisner Pastor

There is no time so opportune for a heart-stirring reminder as the holiday season. Many pastors employ Christmas to plant reminders with apt cards and letters. The writer has always taken the New Year time because it was not so crowded with gifts, and also from the fact that most people were rearranging their lives by new resolutions or reconsecration. Many splendid ways offer themselves.

New Year Greetings

A printing firm in Denver put out a nobby little token that would compel people to talk about it for a few days. It was a red card tag with a little sleigh bell attached with a red string. It was mailed as a post card. The words on it were:

'Ring out the old, ring in the new"—
Any old ring will do—if you ring up 4200
for your office supplies and printing.

Of course one would not want to use that wording, but the tag

with the little bell on it, if sent with just part of the words, such as "Ring out the old, ring in the new," with an added announcement of good wishes, and the name of the church, would make a telling effect. Such a card as that would probably be inexpensive and could be sent to hundreds of prospective members and to friends, not, therefore, limiting it to the membership alone.

The Rev. R. D. Hollington, D.D., has made himself an expert in taking pictures while on foreign travels to reproduce with the stereopticon for his Sunday night services. While on such a trip he had a picture of himself and wife taken in genuine Oriental costume, he carrying the gun and dressed as an Arab of the Desert, while his wife stood by his side with a waterpot on her shoulder. It was a striking picture that would be certain to be valued by his people. On one side of the New Year's greeting was this picture, while on the other were the following words:

We would flood your path with sunshine;
  We would fence you from all ill;
We would crown you with all blessings,
  If we could but have our will;
Aye! but human love may sorely err
  And a power all wise is near;
So we only pray, God bless you,
  And God keep you through the year.
MR. AND MRS. RICHARD HOLLINGTON.

The Rev. A. C. Hacke prepared his New Year's greeting on a blotter. In the center was a reproduction of his own face, while on one side was a personal word of greeting, and on the other side was the following poem:

Courage, brother! do not stumble,
  Though thy path be dark as night;
There's a star to guide the humble:
  "Trust in God, and do the right."

Perish policy and cunning!
  Perish all that fears the light!
Whether losing, whether winning,
  "Trust in God, and do the right."

Some will hate thee, some will love thee,
  Some will flatter, some will slight;
Cease from man, and look above thee.
  "Trust in God, and do the right."
—*Norman MacLeod.*

Several years ago while Dr. Louis Albert Banks was pastor of Trinity Church, Denver, he put out as his New Year's greeting a splendid set of resolutions, which could be framed for the wall. Here they are:

TEN NEW YEAR'S RESOLUTIONS

1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.
2. I will neither gossip about the failings of another, nor will I permit another person to speak such gossip to me.
3. I will respect weakness and defer to it in the street car, on the train, in the store, and in the home, whether it be in man or woman.
4. I will always express gratitude for any favor or service rendered to me on the spot and at once.
5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good work by another.
6. I will not talk about my personal ailments. If my shoulder is rheumatic or I have the gout in my big toe or my knee joint is stiff, it will be one of the subjects on which I am silent and not open to interview.
7. I will look on the bright side of the circumstances of my daily life, and will seek to carry a cheerful face and speak hopefully to all whom I may meet.
8. I will neither eat nor drink what I know will detract from my ability to do my best work and be of the most service to myself or others.
9. I will speak and act truthfully, living with sincerity toward God and man.
10. I will strive to be always ready for the very best that can happen to me. I will seek to be ready to seize the highest opportunity to do the noblest work, to rise to the loftiest plane which God and my abilities permit.

LOUIS ALBERT BANKS.

This suggestion bore fruit in the writer's plan, and he followed the method and wrote several sets of resolutions. Some of them have been widely reproduced, and he will therefore venture to give two of them here. The following set, headed "Ten Self Commandments," was reproduced in the New York American on its editorial page. While they appeared on the front page of the New Year's letter for that year, they were also printed on a card and hundreds of them given to the audiences before and after New Year's Day, 1911. Doubtless they were hung in many homes and called attention to the church every one of the three hundred and sixty-five days of the year. What better publicity work could there be?

ALWAYS ATTEND THE **HAPPY SUNDAY EVENING** AND

TRY RESOLVING:

[TEN SELF COMMANDMENTS]

I WILL say a hearty "hello" at half a chance and help everywhere.
I WILL practice smiling until it becomes a fixed habit.
I WILL cultivate my heart as well as fill my pocket-book.
I WILL not forget to say "thank you" to God and Man.
I WILL swallow three times before talking when angry.
I WILL not criticise but compliment folk and that not gingerly.
I WILL choke back complaints about aches, ills and bad luck.
I WILL take my head and heart to church quite regularly.
I WILL say my prayers with a child's spirit and an adult's will.
I WILL daily look myself over and make all possible improvements.

GRACE METHODIST EPISCOPAL CHURCH
W. 104th Bet. Amsterdam and Columbus
New York City

Christian H. Reisner

It served as a helper of daily life and since it was generally kept it sweetened and enriched the life of the home.

The set for 1912, marked "Ten Royal Resolutions," was placed on a perforated card so they could be hung on the wall.

The mind must be constantly seeking for new avenues to the people's hearts. The preacher is not to reach their heads only. As Dr. Charles E. Jefferson insists, the modern minister has been doing that too much. To quote him: "He has been placing his offerings on the altar of logic and neglecting the God-established one of sentiment." It seems, therefore, legitimate to employ the last thing which could not be criticized by sane taste, to get a grip on the affections of the people.

When the writer's laddie was six months old a local photographer took an excellent picture of him seated in a high chair. The privilege was secured of reproducing this as a photograph. The plate was borrowed and turned over to some young men who could do it effectively. They prepared one thousand prints, and this print was pasted on the inside of the New

1912
TEN ROYAL RESOLUTIONS

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip and build healthy loves by service.

I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

I will gloat over gains never but amass only to enrich others and so gain a wealthy heart.

I will love boys and girls so that old age will not find me soured and stiff but fresh and free.

I will gladden my nature by smiling out loud on every fair occasion and by outlooking optimistically.

I will pray frequently, think good things, believe in men and do a full day's work without fear or favor.

Christian F. Reisner

GRACE METHODIST EPISCOPAL CHURCH
WEST ONE HUNDRED AND FOURTH
NEW YORK CITY

Year's greeting for that year. A baby picture is valued by everyone, and, needless to say, the whole membership placed this in a conspicuous place in the parlor so that it constantly reminded them of their church and its pastor, cultivating their love for both.

A stiff cardboard folder was used so that the picture—which was on the inside—would have a good mounting. On the front, or first page, was the personally prepared letter on page 376.

Another year, the New Year's greeting commanded hours of time to shape it as epigrammatically and brightly as possible. It was then tastefully reproduced on a piece of paper that would look rich in a frame. Many of the members immediately preserved it in that way. Hence its message spoke to those who came into the house, and witnessed to the fact that the occupants of that household were members of Grace Church. The letter began as follows:

God's good year of 1907 is gone. A better is before us. Each day brings growth to Christ's disciples. Cutting trials are often the sculptor's efforts to shape us into Christlikeness. Complaint crushes cheerfulness. Glowing growth gives God glory. Frowns form frozen furrows. Smiles stimulate sunniness. Believers become big by busy brotherliness. Christ continues to conquer. Heathen nations are gladly bending the knee. Golden sheaves lie near every disciple. Men were never so eager to meet Jesus. Church membership is increasingly a mark of honor. Excuses pale before God's offers. Optimism is on the throne. Victory is in the air. Let us "go up" and possess the land. "Behold now."

While in Denver, where pictures are not common in most families, since they have moved from East, South, or North, and, consequently, only brought along necessary things, the writer found it wise to prepare an expensive New Year's greeting that would become an actual picture on the wall. It cost $60 to get the artist's designs and have the plate made, but the money was well expended, for almost without exception every member of the church either framed it or hung it immediately in a conspicuous place. A short prayer was composed and the artist worked it in skillfully under a picture of Christ praying in Gethsemane. Around the border a gilt frame decorated with mistletoe, with the berries red and white appeared. The whole made a pleasing, dignified, and uplifting effect for a picture. In the original it required five colors to produce it. Here it appears in one color (see page 377).

This same cut was afterward used as the center of a church calendar in New York.

HAT shall I wish for you on the sill of 1910's open door?

May you have for yourself:

Peace, poise, and patience,
Health, hope, and happiness,
Courage, cheer, and contentment,
Faith in, fellowship with, and fidelity to Christ.

May you be towards others:

Gentle, gracious, and guileless,
Useful, unselfish, and undaunted,
Sympathetic, serviceful, and sincere,
Loyal to friends, loving to foes, and lenient with the fallen.

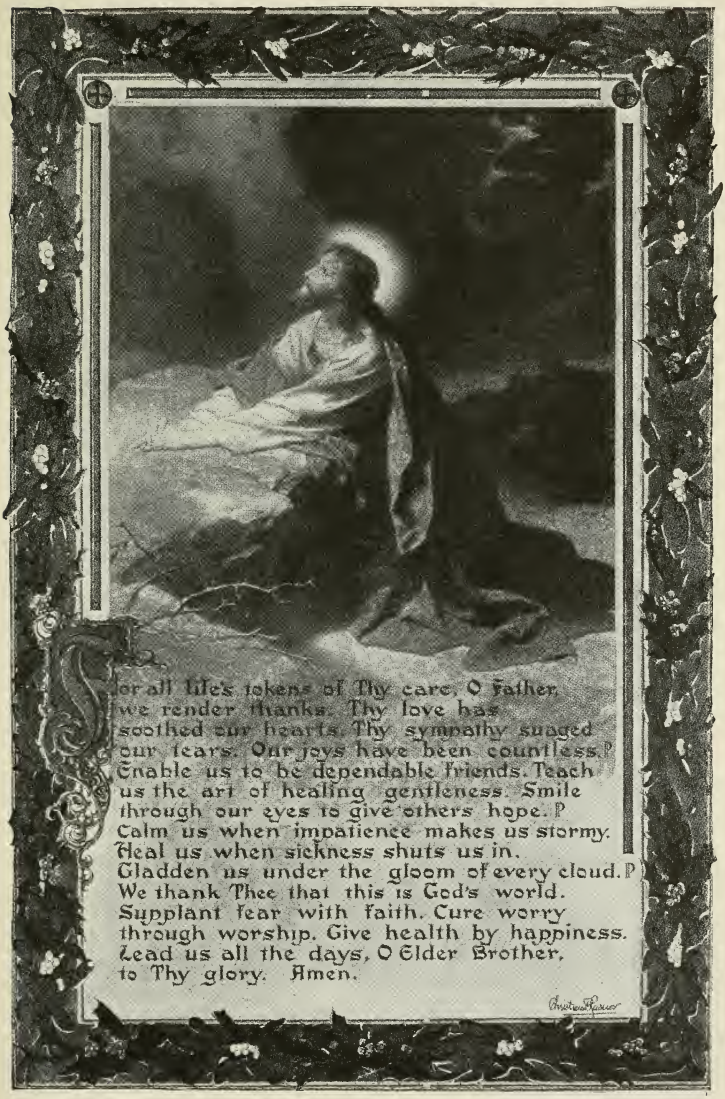
May you remain:

Untwisted by prejudice,
Untarnished by low desires,
Uncrushed by disappointment,
Undismayed by any failure:

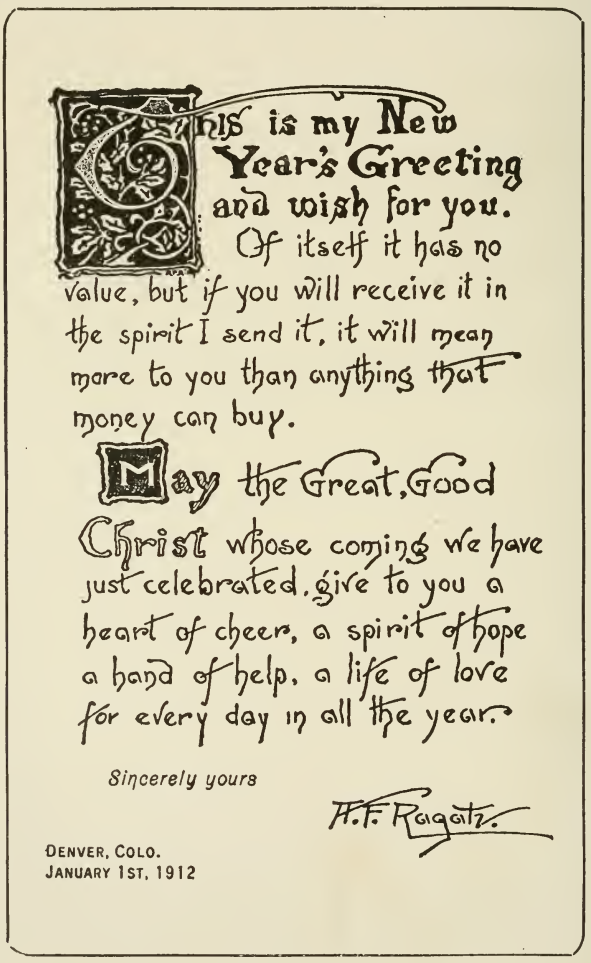
Yours for a joyful year,

Grace Church Parsonage
January 1, 1910
Denver

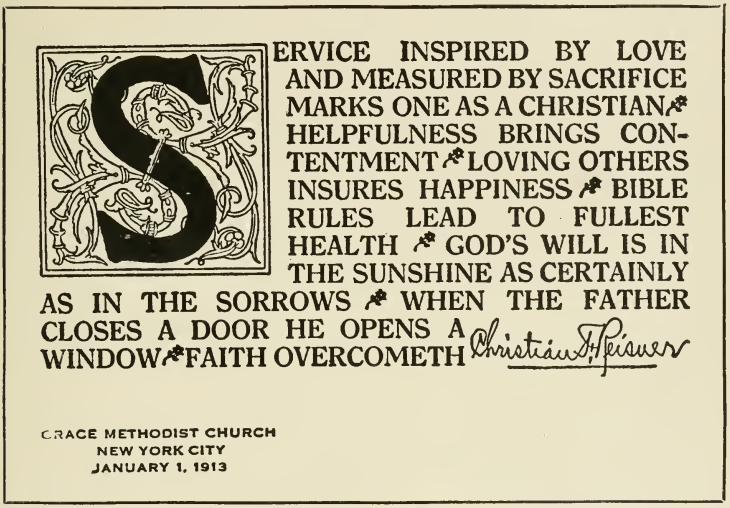
Christian F. Reisner


For all life's tokens of Thy care, O Father, we render thanks. Thy love has soothed our hearts. Thy sympathy assuaged our fears. Our joys have been countless. Enable us to be dependable friends. Teach us the art of healing gentleness. Smile through our eyes to give others hope. Calm us when impatience makes us stormy. Heal us when sickness shuts us in. Gladden us under the gloom of every cloud. We thank Thee that this is God's world. Supplant fear with faith. Cure worry through worship. Give health by happiness. Lead us all the days, O Elder Brother, to Thy glory. Amen.

The Rev. A. F. Ragatz, as before suggested, is gifted as a design maker. He can do both fun cartoons and truth-carrying ones. He also has the artist's skill. Hence one New Year's greeting exhibited unusual taste, because the words and background were all done in an original design.


This is my New Year's Greeting and wish for you.
Of itself it has no value, but if you will receive it in the spirit I send it, it will mean more to you than anything that money can buy.
May the Great, Good Christ whose coming we have just celebrated, give to you a heart of cheer, a spirit of hope a hand of help, a life of love for every day in all the year.
Sincerely yours
A. F. Ragatz.
Denver, Colo.
January 1st, 1912

Time gets increasingly valuable, and hence the long New Year's letter is not commonly read. In 1912 a tasty card 6x4 inches, of eggshell paper and deckled edge, was used to print the brief definition of the term "Christian." It took many hours to boil this down into shape as finally printed:


ERVICE INSPIRED BY LOVE AND MEASURED BY SACRIFICE MARKS ONE AS A CHRISTIAN ✱ HELPFULNESS BRINGS CONTENTMENT ✱ LOVING OTHERS INSURES HAPPINESS ✱ BIBLE RULES LEAD TO FULLEST HEALTH ✱ GOD'S WILL IS IN THE SUNSHINE AS CERTAINLY AS IN THE SORROWS ✱ WHEN THE FATHER CLOSES A DOOR HE OPENS A WINDOW ✱ FAITH OVERCOMETH
Christian H. Reisner
GRACE METHODIST CHURCH
NEW YORK CITY
JANUARY 1, 1913

The above is reproduced one third.

H. S. Springer, the energetic teacher of Class No. 10, Camden, N. J., sent out the following:

Many Merry Christmases, many Happy New Years, unbroken friendships, great accumulation of cheerful recollections, affection on earth, and Heaven at last for all of us.

And this is my Merry
Christmas wish to you.

H. S. Springer.

The composition of the New Year's letter is always exceedingly valuable. All of us do not have the power to aptly prepare one. At least, we want a change frequently. Hence the wording of several different samples is reproduced here.

Here is one prepared by the Rev. J. M. Gage:

NEW YEAR GREETINGS

OUR WISH— That this may be the brightest, happiest, and most prosperous of all the years for *you.*

OUR CHALLENGE— That *you* make this

"Another year of service,
Of witness for thy love,
Another year of training
For holier work above."—*Havergal.*

OUR PRAYER— That, remembering

"The issue of Life to be,
We weave with colors all our own,
And in the fields of destiny
We reap as we have sown."—*Raphael.*

You let Christ be King of your life.

John 15:5 Phil. 4:13

No one can quite equal the style of Bishop William A. Quayle, and so one of his splendid greetings is reproduced:

A NEW YEAR'S RESOLVE

By God's good help I mean this year to live the better life. I will pray much, will stir myself up to answer my own prayers, will be slow in faulting others, will hold myself to rigorous account, will love many and will love ardently, will watch the skies and the fields, will enjoy jostling in the throngs of busy men, will answer to my nobler impulses, will strive to defeat my unworthy biases, will enjoy people, will cultivate the spirit of the recluse and the happy dweller amongst men, will keep alive my sense of wonder, will attempt to be in myself daily an invitation of humankind to Christ, will strive so to be that it will be no struggle to do, will enjoy the poetry of books and the sweeter poetry of life, will put myself out where the winds of God may blow across my heart and strive to live so cleanly and so valiantly as that if I live not to see the sunrise of another year, I may see the sunrise of eternity unabashed, unafraid, even elate; for to live shall be Christ, but to die shall be gain infinite and everlasting.

WILLIAM A. QUAYLE.

Harold Bell Wright, the author of The Calling of Dan Matthews, The Shepherd of the Hills, and three or four others of the greatest selling books of fiction of recent times,

while the pastor of a Christian Church in Kansas City, Mo., sent out the following New Year's letter:

My Dear Friends and Others:—

The sands of 1904 are almost run: before the glass is turned I would say alike to all, I thank you. Life would not be worth while were it not for you.

You are dear, beyond words, to me, my friends—because you are my friends. You are dear, beyond words to me, others, because—while you do not harm me in the least, you add spice to life and make me appreciate my friends the more.

I am having printed for all, a beautiful poem that hangs over my desk in "The Den." It is from Dr. Henry van Dyke and seems to me, good enough for anyone. Please accept it with the honest wish that the New Year may come to you with a Gospel of Labor, and that your work may help to make this world a somewhat better place in which to live.

Sincerely your friend,

———————

On the other side of the sheet is reproduced this poem by Dr. Van Dyke which is worthy of place here:

THE GOSPEL OF LABOR

But I think the King of that country comes out from his tireless host,
And walks in this world of the weary, as if he loved it the most;
And here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead;
Blessed are they that labor, for Jesus partakes of their bread.
He puts his hand to their burdens, he enters their homes at night;
Who does his best shall have as his guest the Master of life and of light.

And courage will come with his presence, and patience return at his touch,
And manifold sins be forgiven to those who love him much;
And the cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor—ring it, ye bells of the kirk—
The Lord of Love came down from above to live with the men who work.
This is the rose that he planted, here on the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

—*Dr. Henry van Dyke.*

The wording of the first one the writer sent out as a pastor in New York is here given:

Greetings, My Friend:

Good cheer to you for all 1911. Words offer poor mediums for heart messages. The sincerest wish of my life is for your truest happiness on every day. God is our Father. We be brethren. Peace was willed us by Christ. Joy is a summer and winter fruit of the Spirit. We have a Companion for every journey. Home is at the end of the race.

The old year has been lessonful. God's grace has made growth possible every day. Frightening specters have proved to be fanciful. Strength has come for each separate burden. Sorrows have brought out the luster of promise gems. Happiness has foretasted the Homeland. Personal progress promises perfection. The past assures good to-morrows.

May the year bring new victories over sin and sloth. Blossomful beauty is hidden in every heart. Usefulness is uniformly possible. One-talent people are as necessary as the ten. Activity under orders assures returns. Our Leader permits no work to be wasted. His true word roots though growth is gradual. Christ channels blessing through clean lives.

Only kindness has met me. Heartiest coöperation has come. Hopefulness dominates. Best days are surely ahead. Past pastors have each left a consecrated heritage. We owe them. The Father wills us victory. We need only to enter hopefully at our best. It is not our work but Jehovah's. His wisdom and presence must empower.

Hearts ache everywhere. Loneliness abounds amidst the city's crowd. Tears burn wrinkle-valleys on the face. Storms assail. Christ the Consoler will be welcomed. Let us rally to our church so faithfully and spiritually that hundreds may see his face. Pray that your pastor may daily get manna from the Master's fingers to dispense.

God needs you. Grace Church counts on you. I, your fellow servant, draw much strength from your sympathy. Together with the Workman of Galilee let us toil for the best year of life.

In the name of the Conquering Christ, I am,

Yours hopefully,

CHRISTIAN F. REISNER.

As a rule, the stereotyped forms prepared by stock printers do not impress as the one which carries the recognizable personal style and flavor of the pastor who prepares it.

The Rev. George A. Duvall, who so splendidly demonstrates that the pastor in a town of twelve hundred can do all kinds of printing in a telling and profitable way, issues a tasty letter reminding the people of the coming communion and urging them to get ready for it. Attached to this he gives a few items that will appear in his quarterly report, such as deaths, marriages, baptisms, conversions, etc.

Easter Time

Easter offers a rare opportunity for spiritual awakeners, especially if Holy Week is observed. The writer sends out a letter of reminder and holds at least three services during that week. One year an Easter prayer as follows was inclosed:

AN EASTER PRAYER

Our hearts grow glad, O Easter King, as we contemplate thy resurrection. Thou hast robbed death of dread and stopped the sting of sorrow. Stir us by thy sacrifice. Purpose us to plant lilies of hope along all pathways. Brighten our faces with high endeavor. Sweeten our speech

with gentleness. Preserve in us the pleasantness of patience. Deliver us from deadening greed. Sunshine our hidden graces into blossom. In the name Victorious. Amen.

It was tastefully framed by a "cut" of white lilies, while the background was in purple and so shaped that it could be hung on the wall.

Another Easter time a card with purple shading was printed and distributed in the audience, with the following on it:

WHY BE GLAD AT EASTER

1. Death is defeated; life is endless.
2. Enemies are harmless; the cross lifted Christ to glory.
3. Homeland reunions are ahead; fellowship is sweeter when final separation is known to be impossible.
4. Love makes lawkeeping easy; the Ten Commandents become measuring rules.
5. Christ's power can conquer every sin; troubled Thomas, persecuting Paul, passionate Peter, outcast Mary all found peaceful pardon.

This too was perforated at the top so it could be hung on the wall, though the card itself was small, being but $5\frac{1}{2}$x$3\frac{1}{4}$ inches in size.

The calling card should not be cheap or gaudy, else it will not find a permanent place among others that are preserved.

Calling Cards

It is too common to use the regular calling card as a vehicle for advertising. When the pastor himself calls, he should leave a card corresponding to the one left by the most cultured person. It is well to have a plate made in Old English type, to be absolutely correct in form. Localities differ in demand.

When, however, there is advertising with the card, it should not appear on the front with the name. One is now prepared by the Woolverton Printing and Publishing Company, Osage, Ia., which folds up, and on the inside is a quotation from Oliver Wendell Holmes on church attendance, and on the other side is one by Washington Gladden on religion, while on the third, or immediately back of the name, is the poem:

A little bit of patience
Often makes the sunshine come.
A little bit of love
Makes a very happy home.
A little bit of hope
Makes a rainy day look gay.
A little bit of charity
Makes glad a weary way.

The assistants of Grace Church use a card form which permits of their signature and at the same time brings a personal greeting from the pastor:

"A Home-like Church"

This is to remind you that the workers of Grace Methodist Episcopal Church, your church, are thinking about you. Dr. Reisner would gladly call personally if not kept constantly at official duties. He will respond promptly to your special needs. Write or speak any suggestions which promise to make the service of the staff more helpful; we propose to do our best. Contribute by your presence to the increasing strength of the church.

New York Sincerely,

Christian F. Reisner

Assistant to the Pastor.

Write any suggestions which may help the church; such as its form of worship, sermon themes, plans of work, etc.

(To be mailed or handed in)

Special Forms with Suggestions

Dr. Rompel prepared a tasty little bookmark, with the following upon it:

BOOK MARK

What to Read

If you have the "blues," read the Twenty-seventh Psalm.
If your pocket or pocketbook is empty, read the Thirty-seventh Psalm.
If people seem unkind, or misjudge you, read the Fifteenth Chapter of John.
If you are discouraged about your work, read the One Hundred and Twenty-sixth Psalm.
If you are losing confidence in men, read the Thirteenth Chapter of First Corinthians.
If you can't have your own way in everything, keep silent and read the Third Chapter of James.
If you are feeling all out-of-sorts, read the Twelfth Chapter of Hebrews.

Advertising calendars have multiplied tremendously in recent years. Some secure a home location because a member of the household works for the firm issuing it or is in some way related. That same reason will give the church calendar a

prior claim upon the home; hence it will pay to give attention to this form of publicity. The church calendar will also find a place in one of the living rooms of a house because it comports with the surroundings, while the advertising on many other calendars might not look so well in the same location. Even people who do not attend church imagine that a church reminder about the house gives it a tone of respectability. Hence an advertising church calendar will be placed where people will see it while at ease and when ready to receive impressions. It is also very effective in hotels, rooming and boarding houses and in school dormitories. Many institutions will allow it to be put in locations that would not permit any other form of advertising calendar. The writer prepared a special design while in Denver and reproduced it in New York because it was apt. The matter of expense can be handled in the calendars by forethought, as in many other things. A small advertisement at the bottom of the calendar will pay for the whole thing. It is worth all it costs to the firm, because that firm could not secure the prominent location in the home if the advertisement were not associated with the church. The pastor should be very careful that the firm having this privilege is worthy of all support. As a rule, it is best to secure a firm in some way related to the church putting it out. If that is not possible, certainly a high-grade institution should be secured. This plan has been worked successfully for years and is possible in any community. (See page 386.) Stock calendars do not impress as strongly as one specially designed.

The Rev. Lincoln A. Caswell compelled people to face the following list of strong "reasons" when they looked at their calendar:

WHY I SHOULD BE AN ACTIVE CHURCH MEMBER

The noblest and strongest characters the world has ever known have been earnest Christians.

The Church is the visible means by which God has established the Kingdom of Righteousness.

Directly or indirectly all Christian influences have come from the organized Church.

I would not care to live or bring up my children in a place where no Church existed.

If everyone should follow the example of the non-church member, there would be no Church.

It is selfish for me to expect to have the benefits of the Church while I am refusing to identify myself with the Church.

I need the Church and the Church needs me, therefore I should join it and do all in my power to establish its influence in the community.

The Son of God gave his life to redeem me, and invites me to join with him in the saving of the world.

F. M. Barton, of Cleveland, O., the publisher of the "Expositor," prepares a very tasty calendar which has on the back

Grace Methodist Episcopal Church
"A HOME-LIKE CHURCH"
NEW YORK CITY
Christian F. Reisner
PASTOR
Select the Service
WEDNESDAY
8:00 Prayer and Conference
(Stereopticon frequently used)
SUNDAY
10:00 Brotherhood Bible Class
11:00 Heavy Morning Worship
2:45 Sunday School
7:00 Epworth League
8:00 Happy Sunday Evening
Music That Heartens
Two Robed Chorus Choirs and Soloists
Congregation Sings Unanimously
Gymnasium Classes for All Ages
Pastors and Joy-Making Entertainments
Many Saturday Nights
Frequent Socials That Cure Homelessness
Work That Builds
In Various Religious Organizations
PARSONAGE, 2626 Broadway
Near 99th Street
Telephone, Riverside 1402
Pastor's Office, 131 West 104th Street
Telephone, Riverside 868
Pastor's Secretary,
HERBERT W. WILKS
Assistant Pastor, Rev. L. M. BIRKHEAD
131 West 104th Street
Deaconess, MISS BELLE MAY WHITE
1175 Madison Avenue
Telephone, Lenox 813
Chorus Choir Director,
HOMER BURRESS
Chorus Choir Practice, Friday, 8:00 P. M.
Children's Choir Practice, Saturday, 11:00 A. M.
New Members Welcomed Every Sunday
1300 Free Sittings
Everything Wide as Wake
Friendly Urbane
"Get the Habit"
WARD'S
TIP TOP
BREAD
"The Quality Loaf"
WEST 104th STREET (Between Columbus and Amsterdam Avenues)
(One and One-Half Blocks East of Broadway)
It is Written:
"To seek and to save that which was lost."
"To-day if ye will hear His voice, harden not your hearts"
"Not forsaking the assembling of yourselves together."
"Where two or three are gathered together in my name, there am I in the midst of them."
"Man shall not live by bread alone."
"That my joy might remain in you and that your joy might be full."
This Calendar is paid for by
WARD'S
TIP TOP
BREAD
"The Quality Loaf"
1912 JANUARY 1912
SUN MON TUES WED THUR FRI SAT
4TH FULL M. 1 2 3 4 5 6
7 8 9 10 11 12 13
14 15 16 17 18 19 20
21 22 23 24 25 26 27
28 29 30 31
11TH LAST Q. 19TH NEW M. 27TH FIRST Q.
JANUARY—FIRST MONTH

a passage of Scripture to be read by the individual or at family prayers for every day of the year. The Epworth Bible Class, of Chicago, put out a strong calendar, which announced on the back the Christmas Sunday program and the New Year's sociable where was to be produced the "Deestrict School." Under the latter also came all the names of the people having parts. The back of it thus served as a window card until the first of the year, while on the other side was the calendar, showing the Sunday school room, which had been erected by the class for their own use, and the picture of the teacher.

Famous old John Street Church, New York city, issued a souvenir in the form of a little book. On the front is a picture of the church. On the inside, is a history of the institution and a program of future activities, as well as a greeting from the pastor, the Rev. Louis R. Streeter, D.D. On the back is a calendar for the year. It is so arranged that it can stand in the form of a tent, and thus be used as a calendar.

The Rev. B. Smith Stall, of West Grove, Pa., issues a small calendar with his picture at the top. Dr. Rompel puts out a new card calendar every month, on which he gives the sermon subjects for morning and evening of that particular month.

Another pastor issues a calendar with only the Sunday dates on for three months, and then furnishes a resolution which may be signed. This calendar, when hung on the wall, would be a very vivid reminder.

This is the day of post cards. Mr. Edward H. Packard, of Roslindale, Mass., has prepared a striking set that can be used for framing or placed on the mantelpiece. They contain Scripture mottoes on a background of flowers. One with the scripture, "Watch and pray, that ye enter not into temptation," has as its background a cobweb with a spider at work.

Reading Suggestions

President Harris Franklin Rall, of Iliff School of Theology, Denver, has prepared very carefully a leaflet which he sends to his members and gives to his friends, headed as follows: "What to Read."

WHAT TO READ

When in sorrow, *read John 14.*
When men fail you, *read Psalm 27.*
When you have sinned, *read Psalm 51.*
When you worry, *read Matthew 6. 19-34.*
Before church service, *read Psalm 84.*
When you are in danger, *read Psalm 91.*

TEN SUNDAYS AT TEN=THIRTY.

JANUARY.

SUN.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
7	How amiable are thy Tabernacles, O Lord of Hosts! My soul longeth yea even fainteth for the courts of the Lord.					
14						
21						
28						

Are there any very good reasons why I should not attend my own church home to worship God on Sabbath mornings?

FEBRUARY.

SUN.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
4	What shall I render unto the Lord for all his benefits toward me? I will pay my vows unto Lord now in the presence of all his people.					
11						
18						
25						

MARCH.

SUN.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
4	And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together.					
11						

MY NEW YEAR'S RESOLUTION.

The Lord Helping Me, I will endeavor to attend Divine Worship in my church on the First Ten Sunday Mornings of the New Year 1906.

Name_____

When you have the blues, *read Psalm 34.*
When God seems far away, *read Psalm 139.*
When you are discouraged, *read Isaiah 40.*
If you want to be fruitful, *read John 15.*
When doubts come upon you, *try John 7. 17.*
When you are lonely or fearful, *read Psalm 23.*
When you forget your blessings, *read Psalm 103.*
For Jesus' idea of a Christian, *read Matthew 5.*
For James' idea of religion, *read James 1. 19-27.*
When your faith needs stirring, *read Hebrews 11.*
When you feel down and out, *read Romans 8. 31-39.*
When you want courage for your task, *read Joshua 1.*
When the world seems bigger than God, *read Psalm 90.*
When you want rest and peace, *read Matthew 11. 25-30.*
When you want Christian assurance, *read Romans 8. 1-30.*
For Paul's secret of happiness, *read Colossians 3. 12-17.*
When you leave home for labor or travel, *read Psalm 121.*
When you grow bitter or critical, *read 1 Corinthians 13.*
When your prayers grow narrow or selfish, *read Psalm 67.*
For Paul's idea of Christianity, *read 2 Corinthians 5. 15-19.*
For Paul's rules on how to get along with men, *read Romans 12.*
When you think of investments and returns, *read Mark 10. 17-31.*
For a great invitation and a great opportunity, *read Isaiah 55.*
For Jesus' idea of prayer, *read Luke 11. 1-13, Matthew 6. 5-15.*
For a prophet's picture of worship that counts, *read Isaiah 58. 1-12.*
For the prophet's idea of religion, *read Isaiah 1. 10-18, Micah 6. 6-8.*
Why not follow Psalm 119. 11 and hide some of these in your memory?

The Rev. A. B. Taylor, at North Cochocton, N. Y., did a timely thing in reproducing the "Religious Utterances of Woodrow Wilson" on the back of his Christmas greeting, at the time Wilson was elected President.

The Rev. Thomas S. Brock, D.D., the pastor at Burlington, N. J., put out on a tasty card a "One-Minute Sermon on Churchgoing," as follows:

ONE-MINUTE SERMON ON CHURCHGOING

TEXT: "*Not forsaking the assembling of ourselves together, as the manner of some is.*"—Heb. 10. 25.

Churchgoing is a means of grace and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the man. But how easily neglected! Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean, simply, "I don't wish to." If you will attend church regularly one quarter, you will want to go. Try the remedy. Begin next Sunday.

The Rev. George A. Duvall put on the back of one of his advertising cards the following:

A PRIZE DEFINITION OF SUCCESS

Miss Bessie A. Stanley, of Lincoln, Kan., won a $250 prize by writing the best definition of "What Constitutes Success." It is as follows:

He has achieved success who has lived well, laughed often, and loved much; who has gained the trust of pure women and the love of little chidren; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

On the back of another he printed this quotation from Benjamin Franklin:

Of all tyranny, the most unsupportable is ignorance; of all injustice, the greatest is that of neglect of youth; of all follies, the rankest is indifference to the future.

Here is another little phrase which may be valuable on the back of a piece of advertising:

THE VALUE OF A SMILE

The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile.
It's full of worth and goodness too, with genial kindness blent.
It's worth a million dollars, and it doesn't cost a cent.

Such valued sentences as these lead people to keep the bit of advertising. That end is sought for by every advertising expert, for it will then continue to speak. The recipient cannot help but turn it over to see where the paragraph originated and then he finds the name of the church. If it is original work, that increases his estimate of the minister; if it is a peculiarly pertinent quotation, he still gives him credit for wisdom in making such a skillful selection.

Here is a good form to put out with a letter that may be sent to the membership. They will likely keep it where it may be shown, since it is worth while in its meaning, as well as clear in its wording:

MY CREED

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

A similar thing was written by the Rev. Stephen A. Northrup, D.D., for a magazine some years ago, as follows:

A LITTLE MORE AND A LITTLE LESS

A little more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing other people's load,
A little more Godspeeds on the dusty road;
A little more rose and a little less thorn,
To sweeten the air for the sick and forlorn;
A little more song and a little less glum,
And coins of gold for the uplift of the slum;
A little less kicking the man that is down,
A little more smile and a little less frown;
A little more Golden Rule in marts of trade,
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more of love and a little less hate,
A little more of neighborly chat at the gate;
A little more of the helping hand by you and me,
A little less of this graveyard sentimentality;
A little more of flowers in the pathway of life,
A little less on coffins at the end of the strife.

The Rev. C. H. Woolston, D.D., put out a beautiful set of commandments at one of his children's services when he emphasized the attitude which children ought to take toward their mothers:

MOTHER'S TEN COMMANDMENTS

A Mothers' Day Message.

Hearken unto these words, my children,
for the comfort of Mother and the Glory of God

1. Thou shalt be obedient unto her good word.
2. Thou shalt be joyful and show her a sunny face.
3. Thou shalt be kind and cross words shall be far from thy lips.
4. Thou shalt be thankful and say it out in words.
5. Thou shalt be quiet; it comforts mother's head, and gives thee a wise head.
6. Thou shalt be contented when mother has done her best.
7. Thou shalt be loving always—Kiss mother first.
8. Thou shalt always be true—as mother has been to you.
9. Thou shalt be courteous to your mother, for she is the first lady of the land to you.
10. Thou shalt be good, which is to be a true Christian; so shalt thou dwell in the King's land on high forevermore.

Mottoes of all kind are in much demand. Good publicity

may be secured, if care is exercised not to offend by accepting those which are too manifestly crude, by frequently putting out a good motto to be kept on desks or in homes. Here are a few at hand which have good value in them:

If you have a Good Temper—Keep it.
If you have a Bad Temper—Lose it.
If you must rap, Rap up a smile and send it to some one.

OWL WISDOM

If YOU want friends, get wealth;
If YOU want a job, get a pull;
If YOU want to rise, get up;
If YOU want to succeed—DO IT!

All things come to those who HUSTLE while they wait.

Four Good Thoughts by Theodore Roosevelt:

Fit yourself for the work God has for you to do in this world and lose no time about it.
Have all the fun that is coming to you.
Go ahead, do something, and be willing to take responsibility.
Learn by your mistakes.

Here are two more:

Some men's religion is like the buttons on the back of their coats. They have no use for them, but hate to be without them.

The late Senator Thomas C. Platt's motto was:

Be wise rather than eloquent,
Be kind rather than polite,
Be useful rather than famous.

Smile and Push

Close packed phrases are originating in localities and in the country steadily. It is possible to pick up good ones that will fit titles of sermons or the spirit of the church. Chancellor Henry A. Buchtel gave to the Commercial Club in Denver one of the finest permanent mottoes the writer knows. It should characterize the spirit and efforts of the to-day pastor. Here it is: "SMILE AND PUSH." Faith will enable him to smile always and fit him to be a conqueror in every situation. Push will characterize energy, high aim, and determination, and will find a way to meet every problem. We must use constantly something to compel even our members to realize that the church is in existence for them, and that it is their church, and that without them it must be weaker.

Countless hundreds of church members are absolutely worthless to their organization. Publicity that will command their loyalty and coöperation is more valuable than that which will bring in new members. They sleep in easy satisfaction because enrolled on the records. Responsibility must be enforced and energy aroused—advertising material that mirrors their true state or fires zeal is beyond estimate in value. Better omit other duties to formulate and distribute it.

Without doubt the various denominational publishing houses have supplies of fit and beautiful greetings, mottoes, and calendars.

CHAPTER XIX

Employing Printed Bulletins and Booklets—Effective Distribution

It Struck Home

The writer received a letter some time ago which contained the following:

I am sorry to say that I am not a Christian and have not attended any meeting in churches for many years. I found one of the Announcers of your church on the table in the office at the hotel where I am stopping, and thought for once that it would be interesting to see what was going on in churches nowadays.

Then follows a confession and request for prayer from a very intelligent person. Such incidents drive home the value and the importance of worthful printed Sunday Bulletins or Announcers.

Local Church Paper

Many pastors count a local church paper very valuable. The Rev. Leopold A. Nies writes as follows:

At Stanton Avenue we had a strong weekly church paper called the Herald. Twelve hundred copies were issued each week and put in the homes Wednesday by carriers, who were paid. Cost $1,200 per year, but paid for itself in advertising, for which it proved a good medium. Tests were made by advertisers which demonstrated its value to them. Advertisers ask for space. It is a newspaper and does not interfere with the church calendar.

Others have had a similar experience. The Woolverton Printing Company at Osage, Ia., makes a specialty of printing such church papers, offering a plan so that they can be made to pay for themselves and even to clear money. Unless there is a situation where a layman will make it possible to issue such a paper without straining the pastor, it is better to put strength and brightness into the printed bulletin for Sunday. The Rev. Pierce A. Crow, himself a natural newspaper man, and constantly keeping his hand in at the business, issues such a stirring, enthusiastic, newsful bulletin that one must read it through and keep it afterward too. Personals ought not to be put into this sheet, but news of vital interest to the local

church and to the kingdom of God builds courage and opens eyes to possible usefulness. Here is a sample news item in the "Calendar" of the Central Congregational Church, Philadelphia:

Seventy-five per cent of the deaths of employees in the Philadelphia textile industries are due to tuberculosis. Ventilation is generally ignored, in contrast with English mills, where the death rate from this disease is forty per cent lower.

Although Philadelphia has no tenements, its slum districts are worse even than the worst tenements. In these districts there are nineteen miles of streets without sewers, and the rickety, densely crowded habitations have become centers of infection for the whole city. Under the present law, sanitary inspectors can act only on complaints brought. This results in practically nullifying the law.

A Profitable Medium

Anticipatory items keep interest fresh and alert and insure regular attendance. The writer himself dictates the "Announcer" every week and counts it time well spent because the people and neighborhood come to value it, and thus it is able to carry a message and draw people to the church. It is a waste of space to print a list of the church officers and committees every week. This

WASHINGTON BROS.
NEGRO JUBILEE QUARTET
SING AND PLAY
OLD-TIME RELIGIOUS SONGS
AT THE
Happy Sunday Evening, 7.45
Talk Subject: "WASTED MONEY"

NEXT SUNDAY, 7.45 P. M.
THE CELEBRATED
CHICAGO LADIES' ORCHESTRA
Professional Highly Skilled Varied Program

"MY FAILURES"
Sermon subject at 11
Mrs. Passover and Mrs. Burress render duet
VESTED CHOIR

Saturday Evening, Moving Pictures
3 P. M., Children—Free 8.15 P. M., Adults—Silver Offering
Entertainer or Concert Company assists

Remember F. G. Smith, the Manufacturer of the Bradbury Pianos. Salesrooms, 142 Fifth Avenue, corner of 19th Street

was dropped from the Announcer of Grace Church, and in its place the back is filled with display announcements of special things. See reproduction, reduced three fourths, on page 395.

It is well to carry a full list of the workers. If the church supports a foreign missionary pastor, that name on the front will do much good. It is also cheering to the volunteer singers, and even attractive to outsiders, if frequently all the names of the volunteer choir are printed. Where the central church is responsible for one or more missions, that also should be noted to draw support and to enhance the estimate of the reader for that particular church. A compact and brief program for the meetings of the whole week should be printed in a conspicuous place. Further description can go into the news paragraphs.

The First Baptist Church, of Vineland, N. J., has a happy phrasing for the regular services, as follows:

THE SERVICES

SUNDAY:
10:30 A.M.—The Church Worshipping.
12:00 M. —Bible School.
The Church Studying.
6:30 P.M.—The B. Y. P. U.
The Church Training.
7:30 P.M.—The Church Serving.

THURSDAY:
7:45 P.M.—The Church Praying.

FRIDAY EVENINGS:
The Church Entertaining.
Children's Concerts, Socials, etc.

Name and Make-Up

The names given the church bulletin are multitudinous. Many now place on it only the name of the church and have no further designation. It is important to have an attractive front page. Mr. Scott in his Psychology of Advertising emphasizes the fact that all of us have the instinct which recognizes anything that looks well. We are impressed by it. Therefore coarse, crude, cheap printing is not consistent with the position of the church or its purpose in the world.

It is very poor policy to allow either the exterior or the interior of the church building to get dingy. When we see a business house in that condition we immediately conclude that it has little life and prosperity. It is better to do without an Announcer totally than to have one that is ridiculously cheap. One of America's most prominent churches, which had as pastor

a man afterwards a bishop, issued such an Announcer 4x5 inches, printed on the cheapest newspaper stock.

Dr. Brougher's church Announcer prints on the front page a new biblical picture every week, with a Scripture verse under it. Some others at intervals carry such a picture on the inside. Dr. Durkee reproduces, with cuts, the pictures found in his Sunday school room. Many reproduce a half-tone of the church building. This necessitates the use of paper which is not as suitable as it might be for the particular purpose in hand.

The Westminster Presbyterian Church, of Baltimore, under a picture of its church, appropriately marks out a fact that will make the building memorable, as follows: "This church is the guardian of the remains of Edgar Allan Poe."

It is becoming increasingly common to reproduce an artistic sketch of the steeple or upper part of the building. When the lamented Dr. Fayette L. Thompson was pastor of the Lindell Avenue Methodist Church, Saint Louis, he had a beautiful sketch made of the two doors entering the church and reproduced them in tasty colors on the front, while printed between were the words, "Enter into his gates with thanksgiving, and into his courts with praise."

Dr. A. H. Goodenough of Bristol, Conn., used an artistic reproduction of his church steeple.

The Rev. Joseph C. Nate photographed his main entrance with the name of the church over it, and used this appropriately on the front of the Announcer. Such a picture suggests that the door is open for all who will come.

It is well to notice the different special Sundays by a change in dress for the bulletin. Memorial Sunday appropriately calls for a flag. The New Year's edition speaks doubly strong if adorned with mistletoe. The First Congregational Church at Hyde Park, Mass., reproduces the outside and inside of the church on the front of the Announcer. This more forcefully impresses the hominess of the building.

Noteworthy Details

Here are a few striking details about church bulletins that help make them impressive and so aid in publicity.

The First Evangelical Lutheran Church of Philadelphia has the following at the top:

God's Word and Luther's Doctrine Pure Forever Shall Endure.

Dr. Brougher prints the following on the front of his paper:

A GLAD HAND FOR YOU

To all who mourn and need comfort—to all who are tired and need rest—to all who are friendless and want friendship—to all who are lonely and want companionship—to all who are homeless and want sheltering love—to all who pray and to all who do not, but ought—to all who sin and need a Saviour, and to whosoever will—this church opens wide its doors, and in the name of Jesus the Lord, says—"WELCOME."

Dr. Anderson, Elm Park Church, Scranton, Pa., has the following:

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of Jehovah hath spoken it.—*The Bible.*

The writer puts the following words in the middle of the Announcer:

This is our Father's house. Feel at home. We are fellow members of his family. Lay off burdens. Relax nerves. Push away anxiety. Breathe prayerfully. Believe for visions. Listen expectantly. Get blessings to be a blessing. God never faileth.

The New Year's Announcer carried a prayer appropriate for the day, as follows:

A PRAYER FOR THE NEW YEAR

We rejoice, our Father, as we meditate on the year's experiences. Thine eye has been upon us. Always the Everlasting Arms were beneath. We wandered often. We even grew weary. We forgot and complained. But progress has been steady. We sit with thee on the threshold of a new year. What does it hold? We know not. We rest in thy love. That will insure all good. Prune us when necessary, O Great Gardener, but sustain, also. Flood our souls with a constant sense of thy nearness. Make us brave. Spur us to toil diligently. Check our scowls and snapping words. Bathe us often in the calming peace of thy voice. Make our ways straight. Keep us until the finishing hour. In our Elder Brother's name. Amen.

Dr. Bennett, of Salina, Kan., prints on the back of his Announcer a suggestive goal, as follows:

"109"—OUR MARK, THIS YEAR

To Get:

109 New Church Members.
109 at Midweek Meeting, Wednesdays.
109 Members in Young Worshippers League.
109 Members in Epworth League.
109 Members in the Brotherhood.
109 Members in the W. F. M. S.

109 Members in the W. H. M. S.
109 Subscribers to our "Advocates."
$10,900 Subcribed to New Church.
"Expect Great Things from God;
Attempt Great Things for God."

Dr. Montgomery, Washington, D. C., prints a weekly motto. Here is one of them:

MOTTO FOR THE WEEK

Try it for this week, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Compare the week in which you have rooted out the weed of dissatisfaction with that in which you have allowed it to grow up, and you will find your heart open to every good motive, your life strengthened and your breast armed with a panoply against every trick of fate; truly, you will wonder at your own improvement.

He adds a few epigrammatic sentences in a paragraph next to the weekly announcements:

Only little heads get the big head.
Spare the rod and get beaten by the child.
The man who puts off generally gets put off.
The bee that gets the honey doesn't loaf around the hive.
The greatest work on earth for a man is to make a man.
If you ever find happiness by hunting for it, you will find it, as the old woman did her lost spectacles, safe on her own nose.

A good suggestion for the stranger is found on Dr. W. P. Odell's Announcer:

BIDE A WEE

"If after Kirk ye bide a wee,
There's some would like to speak to ye.
If after Kirk ye rise and flee,
We'll all seem stiff and cold to ye.
The one that's in the seat with ye
Is stranger here than ye, maybe.
All here have got their fears and cares—
Add your soul with our prayers;
Be ye our Angel unawares."

While Charles Stelzle was superintendent of the Labor Temple in New York, he always wrote one of his terse human interest stories for the back of the Announcer. The Rev. C. B. Dalton, D.D., Berkeley, Cal., printed at New Year's time in his Bulletin "Ten Royal Resolutions," reproduced in another place in this book.

While Bishop Quayle was pastor of Saint James Methodist Episcopal Church, in Chicago, he wrote a prayer, brief and beautiful, for the back of the Bulletin each week.

The question as to how the church Announcer can be paid

for will naturally come up. It is no small item of expense, and especially so if it be made attractive. Dr. Caswell gave the back of his Bulletin to advertisers and thus received more than enough to pay for it. The Waveland Avenue Congregational Church in Chicago was fortunate enough to have as a member a printer who was willing to issue the Bulletin free every week, with only this statement at the bottom: "If you appreciate this calendar, send in your printing. One good turn deserves another" (with the printer's name and address).

Annual Year Book

It is absolutely necessary to show many people that the church is a vital institution in the community. This can be best done by collecting and publishing reports. It is also cheering for the membership to find out how much good they have been able to do by putting their small contributions together and combining their moments and hours of time. No church is too small to issue such reports. It ought to have a detailed written return from every officer and organization in the church. It is well to include in this the names of the membership. A brief history of the local church ought not to be omitted. "The White Church," at Chicopee Falls, Mass., issues one just large enough to carry in the inside coat pocket. It often surprises people to look over such a book and discover that a neighbor is also a member of their church. It also puts folks on their mettle when they recognize that people will be watching them as a member of the church. It encourages another one to see that he is not wholly alone in the community.

Since it is natural for the writer to put his ideal into form as near as possible, the contents of one Year Book issued by Grace Church is here given. The pastor's Foreword briefly describes the helpers and compacts the points in the report to follow. Then comes a brief history of the church, a list of the officers and helpers, a report of the church treasurer, with a recapitulation of the financial statement of seventeen different organizations and funds, so that the whole can be totaled to find out how much money was raised during the year. Then follows "A History of Methodism," in New York city by the Rev. A. B. Sanford, D.D., an authority; another on "The Importance of the Sunday School" by Professor Norman E. Richardson, of Boston University School of Theology; and a third article, "Is Bible Study Worth While?" by the Rev. F. C. Eiselen, Ph.D., of Garrett Biblical Institute, Chicago. Then comes a

written report from every department of the church, together with the officers of the various organizations, as follows:

The Sunday School.
Epworth League.
Pastor's Aid Society.
Deaconess Department.
Methodist Brotherhood, Chapter 910.
The Young Men's Club.
Woman's Foreign Missionary Society.
Young Woman's Foreign Missionary Society.
Woman's Home Missionary Society.
Queen Esther Circle.
Queen Esther Junior Circle.
Home Guards.

A complete list of the membership is then printed.

Opposite each news page is one of advertising. This is not ideal, but was necessary at this particular church, for by this means the Year Book of seventy-two pages was paid for and $300 more cleared.

The pastor was so certain that such a report would do untold good in giving the members something to talk about, and answering the charges of the scoffer that the church did not do anything, that he gave days of time to get it into shape and to insure its success. Business institutions enforce their indispensability by publishing abroad the good things they do. It is perfectly legitimate for the church to demonstrate that it is a power in the community through the exhibit of reports.

It is well for the various organizations to issue little booklets of their own.

Various Report Booklets

An adult Bible class connected with the Norfolk Methodist Church of Guelph, Ont., put out a neat little report of that kind in connection with its annual banquet. The Epworth Bible Class, of Chicago, also expresses its strength by a splendid anniversary souvenir. Its adornment is consistent with the purpose and work of the class and is therefore notable.

The Brooklyn South District Epworth League, under the leadership of Clarence W. Hodge, its president, issued a remarkable report book of one hundred and fifty pages for its annual convention. In the back of the book were blank pages for memoranda.

The First Methodist Church of Corona, Cal., made a fine combination in celebrating its Quarter-Centennial Jubilee by

filling the book with pictures advertising the town and community, and thus probably saving itself any outlay. This did not cheapen but rather enhanced the booklet, while it enabled the church to issue a beautiful pamphlet.

The Rev. Frank B. Lane, of the First Baptist Church, Vineland, N. J., issued a special song book for his children's meetings, paying for it with advertisements. The children would value this booklet because it was given to them as their very own.

Many churches issue cook books containing recipes written by the different members. That has a peculiar value to the membership, since it interests folk in each other, and furnishes reminders of individuals in the very food that is prepared. It brings forward the name of the church at pleasant periods.

The Rev. E. Howard Brown prepared an attractive and useful memorandum book with a few facts about the church in it, but also containing many blank leaves. This he distributed freely in the community, where it was highly valued and still offered a medium of publicity. The Rev. Frank E. Whitman, pastor, First Congregational Church, Pocatello, Ida., put a neat ad in two colors on the back of the menu card of the leading confectionery.

Much publicity is spoiled by poor distribution. Nothing is more important than that the copy prepared be well scattered to the right people at opportune times and secure the maximum of effect. The writer has made it his rule to distribute about one third of the church Announcer in the neighborhood. In Denver, people watched for the boy to come along with them, so that they might read the news. They thus became interested in the institution, and before they knew it came over to see some of the attractions announced. In New York city the elevator apartments will not admit ordinary advertising, but they will accept the little church Announcer which gives the services and features for the week.

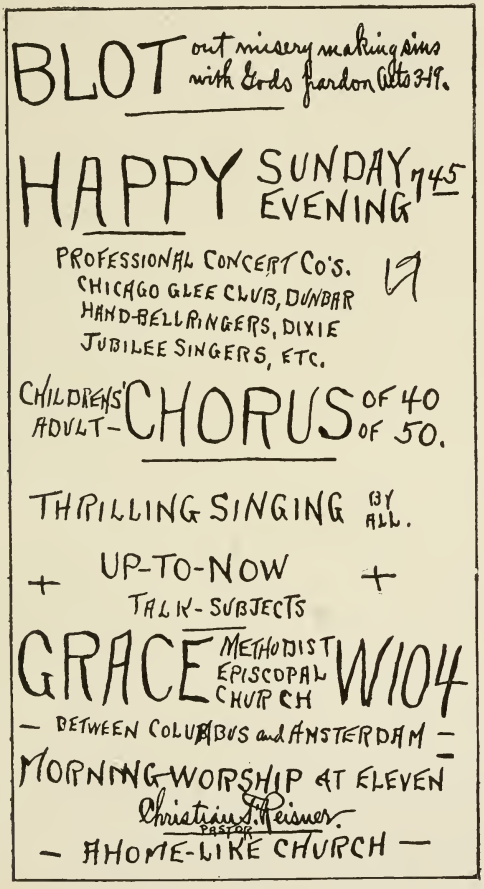
Distribution

The Rev. D. E. Weigle, D.D., says:

> We print our Sunday program and distribute it to the people for their Sunday morning breakfast. If they have nowhere to go to church, we get them. Mail many in one-cent stamped envelope.

The Rev. A. Hamilton Nesbitt serves in a country community where there are many summer boarding places. To reach these people he says:

I place blotters in every room at all hotels and boarding houses, and I personally distribute other material to the people leaving church after all services, and also distribute the annual report to show people we are alive.


BLOT out misery making sins with Gods pardon Acts 3:19.
HAPPY SUNDAY EVENING 7:45
PROFESSIONAL CONCERT CO'S.
CHICAGO GLEE CLUB, DUNBAR
HAND-BELL RINGERS, DIXIE
JUBILEE SINGERS, ETC.
CHILDRENS' ADULT- CHORUS OF 40 OF 50.
THRILLING SINGING BY ALL.
+ UP-TO-NOW +
TALK-SUBJECTS
GRACE METHODIST EPISCOPAL CHURCH W104
— BETWEEN COLUMBUS and AMSTERDAM —
MORNING WORSHIP AT ELEVEN
Christian F. Reisner. PASTOR
— A HOME-LIKE CHURCH —

The writer prepared a blotter which was distributed through all the offices in Denver and placed on the desks by a trusted young man. In New York a crude pen drawing made on a card, advertising the Sunday evening service, was photographed and

reproduced on the back of a blotter. People seeing it on the desk would imagine that some one had laid it down and that it was really made with a pen. It thus became very effective after careful distribution.

The Presbyterian Brotherhood of the Church of the Covenant in Cincinnati distributed a blotter with a strong invitation printed upon it to all the hotels.

Immanuel Presbyterian Church, in Milwaukee, places a new blotter on every writing desk in every hotel in that city on Saturday night. This has an immediate effect in bringing hotel guests to that church. The Christian Endeavor Society caught the idea and suggested that picture post cards of the church accompany the blotters, and quickly they brought it to pass. Then blotters were furnished to colleges of the city, while a business house asked for three hundred to put them on the desks of its employees.

The advertising helper at Grace inclosed an Announcer with the accompanying card in an envelope and addressed it to over-Sunday guests at the nearby hotels and many worthful cases were traced:

This is a personal invitation to attend Sunday services at Grace Methodist Episcopal Church West 104th between Amsterdam and Columbus (1½ blocks from Broadway) at 11 o'clock our worship service is ritualistically regular with full robed choir and sermon. At 7.45 we have a popular Happy Sunday evening with special musical companies hired for the occasion, two robed choirs (one of children), unanimous singing of lifeful songs and a spirited gospel message. The audience turned over 1000 for this service.

I am enclosing the Weekly Announcer. You will be insured a "Homelike" greeting. The atmosphere is always warm with friendliness. I would be glad to meet you personally.

Very Sincerely Christian F. Reisner

Dr. Cox goes after folk through the mails. He writes:

I place placards in chief hotels. Mailing list added to each Sunday by grasping strangers. Calendars mailed weekly to casual attendants, placed in hotels, and in students' fraternity houses.

The writer has had all the Announcers found in the church Monday morning gathered up and turned over to a layman who mails them to a list of folks who are interested in the church, of ex-members who were likely to return to the city, prospective members who do not live near nor attend regularly, and of men of means who have assisted the church in one way or another, or whose friendship is being cultivated for the church, as well as to a few aggressive pastors, who exchange. In this way not a single one is wasted. It does not matter if the paper is a bit soiled and a few days late, it still serves to tie the one receiving it to the local church.

It is exceedingly difficult for the Christian man to find a wineless club room in this country. The traveling man longs for such a cozy retreat. When one does exist such as "The Federation Club" in Los Angeles, the churches ought to be glad to spread the news in their advertising, so that churchmen, hungry for that atmosphere, could know where to find it.

Some day the Gideons will take on a new line of work. They will issue some kind of a publication which will give a list of the hotels in the United States which do not have bars. Europe is far ahead of us in that respect, since they have scores of comfortable temperance hotels.

The Rev. Thomas J. J. Wright set his ushers at a good task:

Suggested Methods

Our ushers' union is now slumming and carrying an advertising campaign into pool rooms, cigar stores, on street corners, and in hotel bulletins.

This work will make better ushers of them. They can hand out personal cards while they do the other general work, suggesting that the individual receiving it look them up when they come to church and that then they will be given special attention. The ushers will by this plan also learn how to get into close touch with the people they receive at the church.

One of the most important commissions for the best publicity work is that held by the usher. If he can completely satisfy the person who comes to the church for the first time, that person will feel so good that the service will do him good and he will come back again and also carry away a good word to others.

A writer in System, suggests to a haberdasher that he send around to a selected list of customers one sock, with the statement that if that is brought to his store he will furnish the mate to it for fifteen cents. What wisdom there is in that message!

Few people would be willing to throw away the one, and fifteen cents seems very small. When they went to the store they would be apt to buy something else. Is there not some similar method which could be devised by the church to get people inside once, so they could taste the happified atmosphere and discover how absolutely helpful it was.

The church is fortunate indeed which can organize a force of boys into willing messengers. It is usually so difficult to get young fellows who will honestly deliver advertising matter or go on errands without pay. Several, however, are used by the Rev. George W. Owen, D.D.:

I have a system of messenger boys who deliver printed matter to the houses in our parish.

J. Ritchie Patterson, the remarkable teacher of the Epworth Bible Class, gives his estimate of the best methods for distribution, as follows:

The mail is the best, all-the-year round method of distribution. It is certain; other kinds of distribution depend on the distributor. It reaches the home; is read in the quietude of the family circle, is a subject of discussion and the consequent impression is made and decisions to respond to the printed appeal are made. The mail too is cheap. May be a penny postal or an elaborate folder. You can time the impression most opportunely—just far enough in advance to be the psychological moment. Here is a principle that I tie to: Go into plenty of description of what is to be given. People need to have a lot of argument and explanation to be drawn to a place to spend a couple of hours. Don't leave much to the imagination.

He wraps up much wisdom in a small paragraph. His declarations are certainly true with a church located in a city.

The Rev. Fred K. Gamble feels that it is equally true in the rural village. He says:

Getting a Mailing List Topics for a week's services printed on post card and mailed to every family in the community (rural village) not affiliated with some other church bring the best results.

The Rev. Charles L. E. Cartwright, D.D., of North Avenue Methodist Episcopal Church, Pittsburgh, has devised a happy plan to secure a mailing list. He calls it "Ask-One-a-Week Circle." Each man pledges himself to invite a stranger to church, and then hands a card to the pastor giving the name and address of that stranger. The pastor then sends him a circular letter opening as follows:

Through a mutual friend, your name has come to me, and I take the liberty to send you, added to your friend's invitation, my own personal

invitation to you to pay us a visit at North Avenue Methodist Episcopal Church.

A mailing list of over three hundred non-members was secured within six months by this method.

The Rev. F. T. Keeney employs a similar plan. He says:

A mailing list of from two to three hundred men is constantly available, through the personal acquaintance of the pastor and helpful suggestions from friends, of persons who are entirely outside of church influence, or are only very remotely related to any church. At intervals of two or three months an announcement of some special feature of our work is mailed to each person on this list, with the result of attracting their attention, often gaining both their friendship and attendance, and strengthening thereby the slight tie between them and the church.

The Rev. Herbert J. White, D.D., employs the following plan:

Bunches of five post cards announcing next meeting. A bunch to each attendant Sunday before to be addressed, stamped, and mailed by him as a part of his work. This has been a big success.

The business man never stops his persistency in letter-writing. H. E. Barnes, of the Barnes Commercial School, Denver, is a rare genius at this thing. He has hundreds of young people whose names he secures soon after they enter high school, and these he follows up month after month until they are sure that he knows all about them and are amazed to discover that fact. Naturally, in a little while he draws them into his school.

In this way, after a little more than half a dozen years, starting with an absolutely new school, he has built up in Denver a school with an enrollment of over one thousand every year. While his brother is a remarkable teacher, yet the organizing genius of H. E. Barnes has much to do with his success.

Mr. Barnes is now employing the same methods as superintendent of Grace Methodist Sunday School. When anyone enrolls they get a personal letter from him, congratulating them on that fact. If they drop out one Sunday, he knows it and they receive a letter. He has a perfect system of different colored cards for different kinds of prospects. An untrained girl can handle them for the mailing of a follow-up letter.

Follow Up for Membership

Great business concerns now gain much of their success through the method of persistently following up people. The writer has recently organized such a system for prospective members. A card is handed to one of the assistants, or to a trusted member, to call upon an

individual. Notations concerning the call are made upon the card. A little later the card is given to another caller. The former notations are before his eyes and enable him to talk intelligently and in a posted way when he does call. This astonishes the individual and opens him to an influence that would be otherwise impossible. This plan has been loosely employed for several years, and it is surprising to find that very few of those who are persistently followed up fail ultimately to join the church. In the future a series of follow-up personal letters will be sent to some who cannot be easily called upon.

Colors for Letter Paper

The J. E. Linde Paper Company, New York city, after long experience and careful study, has prepared writing paper in different colors, fitted for various sorts of communications. For example, they have one called Maltese Linen, opaline, of which they say: "For comparatively short letters, paper and envelopes of this size lend an air of distinction. It is bound to react favorably on the person sending it." The Advertising Manager of this company, Mr. W. F. Winslow, very kindly furnished samples of twelve to fifteen colors, each with a similar suggestion. He, however, picked out three, as follows, on which he gave a suggestion as to its use.

There is a buff color on which he states: "This paper is neither expensive nor freaky, but it is sufficiently unusual to command immediate attention." There is a goldenrod color with the following statement on it: "For monthly letters or special letters to regular attendants. This is strong and striking and can be easily seen amongst a pile of correspondence." A soft green paper has on it this statement: "For general correspondence. A paper of good quality to insure respect and with a tint, unusual but not loud."

It is surprising how one is impressed with these facts as they look at the different colored sheets. It is customary for the church to take an ordinary white letterhead and send it out, ofttimes very cheaply. It will pay to send fewer, and, if necessary, to make those few rich and thoughtful enough to burn their way deep into memory. It will take a clear brain, pointed thinking, and fine ingenuity to scatter church news, and thus make friends for the cause and for the individual church.

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